The Homiletic and Jastoral Review

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JANUARY, 1928

Social Preaching
Humor in the Pulpit
Convert Work—Some Remedies
The Language of Christian Art
Some Pastoral Difficulties
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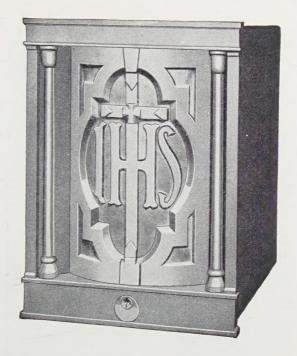
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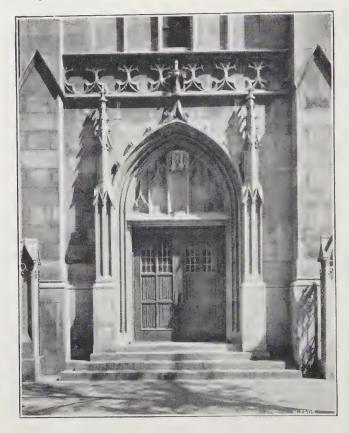
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The Homiletic and Pastoral Review

A Monthly Publication

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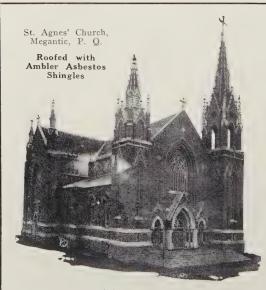
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PASTORALIA

Social Preaching

Social preaching, it should be remembered, requires considerable tact. It can be safely attempted and successfully carried out only by a thoroughly spiritual man. Where tact and deep spirituality are absent, it will arouse passions which it is dangerous to stir up. If a man who has not achieved some degree of detachment from earthly goods, and who is not himself poor in spirit, undertakes social preaching, a false note is bound to creep into his sermons, and the good purpose which he may have in view will be completely defeated. Perhaps nothing constitutes a severer test for a man's character than social preaching. Social preaching also calls for knowledge and conscientious preparation. This is another thing of which many lose sight. Yet, ignorance in this field can do much harm. It may seriously disturb consciences without showing the way out of the perplexities that have been created. Most likely such ill-advised preaching will disquiet the hearts of those who are the least guilty. It may by some strange irony of fate-for fate delights in grotesque forms of humor—hand over to torturing scruples the soul of a poor widow who lives on the proceeds of an investment left her by a provident husband, or may upset the peace of mind of a small manufacturer who honestly tries to pay his employees a decent wage and eke out for himself a fair competence. Such untoward effects will be the unlooked-for byproducts of social preaching that is without the background of solid knowledge and accurate information. One who engages in doctrinal preaching without being well-grounded in theological science will hardly escape the shoals and rocks of heresy, and may prove a will-o'-the-wisp to his hearers. But there is economic heresy as well as theological heresy; and the

overconfident social preacher, who is unaware of the pitfalls that beset his course, will probably come to grief and produce that most dangerous thing in the spiritual life-a false conscience. Incompetent social preaching is a real menace, and will neither advance social betterment nor promote greater spirituality. Let us be on guard against the fatal delusion that social preaching is an easy thing that may be indulged in without laborious preparation and in an offhand manner. Problems that vex the experts surely cannot be solved on the spur of the moment with no other qualifications than good-will and an abundance of indiscreet, if well-meant, zeal. We have no difficulty in agreeing with Professor Walter Rauschenbusch, who says: "It is true enough that social preaching has often been badly done. It has often been ignorant, bitter, partisan, and non-religious. But, if it has been done badly by the few, who stood alone in attempting it, that is all the more reason why all should develop greater wisdom by common experience."1

THE RIGHT ACCENT

Accent, as we all know, is of supreme consequence in words. Wrongly placed, it may completely alter the meaning of a word, change the entire import of a sentence, and convey an impression that was not at all intended. But accent is not only important in words; it is of even greater importance—and this is not so well realized and still less heeded—in social preaching. Misplaced emphasis will transform what was meant to be a social sermon into a more or less socialistic harangue that will not quiet and soothe the

^{1 &}quot;Christianity and the Social Crisis" (New York City). The author continues: "There are preachers who undertake to discuss the largest social questions with the air of a specialist and the knowledge of a tyro. I knew a man who preached a course of sermons on social questions after reading his first book on the subject. He may have been equally rash in discussing the ways of the Almighty, but God is patient and does not talk back. Men are more sensitive when they hear a half-true dissection of the methods by which they get their living. . . In general, it is safe to advise a man who feels 'the burden of the Lord' on social wrongs to go slowly and get adequate information, especially in political economy and the history of social institutions. It is more sensible in every sermon to show the larger applications of the truth to social morality than to spill out the entire tub of his mind in a course of sermons on social subjects. The former is also a severer test of his comprehension of the subject. On the other hand, he should not let the fire of the Lord cool down. If he delays utterance, it should be to speak the more forcibly and wisely when he does speak. He should not take counsel of his timidity, nor wait till he is infallible. Those who hold a brief for vested wrongs are not overconscientious." Quite so, but the man who wishes to voice his indignation against any specific social wrong, must ponder the matter in his soul and weigh it in the scales of the Lord.

soul but leave the emotions in an unpleasant and awkward condition of turmoil. Misplaced emphasis is that which makes the temporal loom disproportionately large in the mind of the hearer. The chief outlook of every sermon must invariably be on the eternal, the beyond. A sermon that remains confined within the narrow horizon of the earthly, is of no spiritual value. A sermon must not creep along the earth; it must soar and wing its flight to the eternal. Its aim must never be merely the change of a social condition, but the realization of a moral ideal. Religion is really not much concerned about the wage system or any other economic system, but it is tremendously concerned about justice and charity. It, therefore, preaches justice and charity, and allows them to find an appropriate economic expression. If men's consciences have been made keenly sensitive to injustice, they will not rest until the existing economic arrangement has been so modified that it is no longer a vehicle of oppression and exploitation.2 Whether an economic system will result in injustice or not, does not depend so much upon the system as upon the men who stand behind. Hence, the social preacher will see that he places the matter in the right perspective, and that he views the economic question in due connection with the moral life. The particular economic system in which we happen to live, is after all nothing but a concrete case to which the eternal laws of justice are to be applied in a concrete fashion. The matter of prime importance is to stimulate the sense of justice and to render the consciences of men keenly responsive to the demands of justice. Once this is accomplished, the rest will follow without any difficulty. The trouble in every age is not so much that a wrong economic system is in vogue, but that man's sense of justice is dull.

THE DUALISM OF MODERN LIFE

In the last analysis, the social gospel means this: the economic activity of man is not an independent unit governed by laws of its

² In that most charming and touching letter to Philemon, St. Paul has not a word to say in condemnation of the institution of slavery. He does not ask the master to free his returning slave, but he does ask him—and that is infinitely more—to treat the unfortunate slave as a brother in Christ. This is more radical and revolutionary than the abolition of slavery, for a slave treated as a brother really is no longer a slave, and he is better off than an emancipated slave thrown on his own resources. We can understand, therefore, that those who inculcate the spirit of Christ are rather unconcerned about social institutions.

own, but part and parcel of his whole life, and therefore, as all other departments of human activity, subject to the moral law. Man's life is one; it is not divided into two planes that have no contact, one economic and the other moral. The economic man is a mere abstraction, a fiction. When the economic is divorced from the moral law, it becomes immoral. Economic motives as the springs of human activity can find no justification. All human activity must be inspired and prompted by moral motives. The post-Reformation age, however, has destroyed this unitary conception of life, and exempted the economic order from the moral law. Our great purpose must be to restore this unity and harmony. Man again must realize that his economic activity must also be service of God, and that he must save his soul, not only by prayer, fasting and almsgiving, but also-and perhaps more so-by his daily occupation. If this is fully appreciated, the outlook on one's work and business will completely change. The industrialist will ask himself the pertinent question: "Are my business policies dictated by the Christian law, or are they the result of motives upon which Christianity will have to frown?" The business conscience of a man cannot be different from his ordinary conscience. For both the same rule of justice and charity prevails. The great task before us is to destroy the dualistic construction of life which dissociates a man's economic activity from that by which he is to sanctify his soul.3

^{3 &}quot;The doctrine of economic ethics means that the daily business of getting a living, of working, of employing labor, of buying and selling, of borrowing and lending, of renting land, and so forth, was not regarded as morally indifferent. Such things were not left to be settled mechanically by the play of self-interest and competition. They were all under the moral law and the effort was made to regulate them according to ethical principles. . . . In modern times the Protestant world has despaired of the moralization of business, and economics has been frankly divorced from ethics. . . . In the sixteenth century itself there were those who saw the Reformation as the triumph of the commercial spirit over the traditional social ethics of Christendom. By the seventeenth century it grew to a proverb that usury was the brat of heresy. Usury was a word that stood broadly for what we now call profiteering. In the eighteenth century the supremacy of commercialism was advanced in eulogy of the Reformation. Mr. Tawney is at pains to show that the rise of capitalism was not due wholly to changes in religion, but, after we have accepted all his qualifications, the conclusion remains that the deepseated social disease of the modern world is due to the loss of the Catholic view of life" (H. Somerville, "How the Reformation Dechristianized Economics," in The Month, August, 1926). It is unfortunately true that Catholics, in practice, have often accepted this dualistic view of life, and, on one plane of life (the plane of private conduct) rigidly applied the moral law, and, on the other plane (the plane of public activity), followed the example of the world. Says Father Joseph Keating: "For a man or a woman to be Catholic all through is a rare enough event; when it occurs, we say: 'Lo! a Saint!' Acceptance of the whole divine revelation on the testimony, teaching and

Much attention has of late been directed towards this fatal dualism which has had such disastrous social results. Along this line Mr. R. H. Tawney has done remarkable work, and we shall quote at length from his books, which usually show a more than common fairness towards the Church and the ages in which her influence predominated.

That religion and its concrete expression, the Church, have nothing to do with social problems, is a new idea and entirely foreign to the Middle Ages and even to the early reformers. "The criticism which dismisses the concern of Churches with economic questions and social organization as a modern innovation, finds little support in past history. What requires explanation is, not the view that these matters are part of the province of religion, but the view that they are not. When the age of the Reformation begins, economics is still a branch of ethics, and ethics of theology; all human activities are treated as falling within a single scheme, whose character is determined by the spiritual destiny of mankind; the appeal of theorists is to natural law, not to utility; the legitimacy of economic transactions is tried by reference, less to the movements of the market. than to moral standards derived from the traditional teaching of the Christian Church; the Church is regarded as a society wielding theoretical, and sometimes practical, authority in social affairs. . . . To the most representative minds of the Reformation, as of the Middle Ages, a philosophy which treated the transactions of commerce and the institutions of society as indifferent to religion would have appeared, not merely as morally reprehensible, but intellectually absurd. Holding as their first assumption that the ultimate social authority is the will of God, and that temporal interests are a transitory episode in the life of spirits which are eternal, they state the rules to which the social conduct of the Christian must conform, and, when circumstances allow, organize the discipline by which those rules may be enforced."4 Modern times disrupted this unity of life, and emancipated economic activity from religious control to such an

authority of the Catholic Church, into which he has been baptized, marks off the Catholic intellectually from the rest of the world; but, unless his belief influences his whole outlook on life, he is too apt to be in some way affected by his non-Catholic surroundings. . . . Catholics fall in with the practice of unchristian economics, because they have never reflected on their social duties in the light of faith" ("A Catholic Looks at the World," in *The Month*, January, 1927).

⁴ R. H. Tawney, "Religion and the Rise of Capitalism" (New York City).

extent that in our times it again had to be proved that religion has a right to speak authoritatively on economic matters. Thus, Dr. John A. Ryan writes: "Why should the Church have anything to say about the relations between capital and labor? Are not these purely economic arrangements, and as such outside the province of a religious society? These questions imply a misconception which Pope Leo XIII noted as very common, but which he promptly rejected. In his words, the social question is first of all a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion." In practice, this theory of the neutrality of the province of economics has been quite often assumed tacitly and implicitly by Catholics engaged in commercial and industrial pursuits, so that, as a logical consequence, they have not subjected their business dealings and policies to the same searching examination which they are wont to bring to bear on their private conduct. A Catholic of this type will apply to his dealings with individuals the most rigid and uncompromising standards of honesty and charity, but in his business transactions will use more flexible standards. The thought will not occur to him to ask himself: "Was I really charitable and perfectly fair to my competitor in this deal which I put across so successfully and which netted me such an enormous profit?" He will not turn a searching and revealing light on the various methods by which he accumulated his fortune. The fact that he became abnormally rich in a comparatively short time does not in the least disquiet his conscience. He may possibly give some thought to the right use of his wealth, but the sources of this wealth do not give him any concern. He does not question the motives that actuated him in his business life, in spite of the fact that motives and ends are of paramount importance in the spiritual life.6 This man has fallen into the un-

5 "The Teaching of the Catholic Church," in The Annals of the American Academy of Political and Social Science, September, 1922.

Academy of Political and Social Science, September, 1922.

⁶ The Ages of Faith did not glorify economic motives, as our generation does, but rather distrusted them and thought it necessary to keep a vigilant eye on them and to hold them under severe restraint. Nor did the Ages of Faith think much of financial success, which, on the contrary, they were inclined to view with considerable suspicion. "The suspicion of economic motives," says Mr. Tawney, "had been one of the earliest elements in the social teaching of the Church, and was to survive till Calvinism endowed the life of economic enterprise with a new sanctification. In medieval philosophy the ascetic tradition, which condemned all commerce as the sphere of iniquity, was softened by a recognition of practical necessities, but it was not obliterated; and, if reluctant

Christian dualism of our times, which restricts the sway of religion and morality to private life, but denies the competence of these powers in the domain of economics.⁷

Like Christ and St. Paul, then, the herald of the social gospel will incessantly proclaim justice and charity. He will be the uncompromising exponent and the ardent champion of the universal brother-hood of men, of the inalienable dignity of human personality, of social responsibility, of the nobility of service, of the subtle dangers besetting the pursuit of riches and of the unity and consistency of life.⁸ He will emphasize the necessity of examining one's business

to condemn, it was insistent to warn. For it was of the essence of trade to drag into a position of solitary prominence the acquisitive appetites; and toward those appetites, which to most modern thinkers have seemed the one sure social dynamic, the attitude of the medieval theorist was that of one who holds a wolf by the ears. . . . At every turn, therefore, there are limits, restrictions, warnings against allowing economic interests to interfere with serious affairs. It is right for a man to seek such wealth as is necessary for a livelihood in his station. To seek more is not enterprise but avarice, and avarice is a deadly sin. Trade is legitimate; the different resources of different countries show that it was intended by Providence. But it is a dangerous business." Such a doctrine would, no doubt, deter many from engaging in commerce; others who in spite of its dangerous character entered on a business career, would exercise the greatest watchfulness over their business activity in order not to violate their conscience. Where this mentality prevailed, surely the scramble for wealth could not take on the dimensions it has reached in our days, nor would competition become ruthless and excessive.

saturated with doctrines drawn from the sphere of ethics and religion, and economic phenomena are expressed in terms of personal conduct, as naturally and inevitably as the nineteenth century expressed them in terms of mechanism.

. . A religious philosophy, unless it is frankly to abandon nine-tenths of conduct to the powers of darkness, cannot admit the doctrine of a world of business and economic relations self-sufficient and divorced from ethics and religion. . . . There is no place in medieval theory for economic activity which is not related to a moral end, and to found a science of society upon the assumption that the appetite for economic gain is a constant and measurable force, to be accepted like other natural forces as an inevitable and self-evident datum, would have appeared to the medieval thinker as hardly less irrational or less immoral than to make the premise of social philosophy the unrestrained operation of such necessary human attributes as pugnacity or the sex instinct. . . . The medieval theorist condemned as a sin precisely that effort to achieve a continuous and unlimited increase in material wealth which modern societies applaud as a quality, and the vices for which he reserved his most merciless denunciations were the more refined and subtle of the economic virtues. . . . But the quality in modern societies which is most sharply opposed to the teaching ascribed to the Founder of the Christian Faith . . . is the assumption that the attainment of material riches is the supreme object of human endeavor and the final criterion of human success. Such a philosophy—plausible, militant, and not indisposed, when hard pressed, to silence criticism by persecution—may triumph or may decline. What is certain is that it is the negation of any system of thought or morals which can, except by a metaphor, be described as Christian. Compromise is as impossible between the Church of Christ and the idolatry of wealth, which is the practical religion of capitalist societies, as it was between the Church an

8 "Jesus has nothing but condemnation for the divided life. . . . His severest sayings are directed against the hypocrites, who in their business 'devour widows' houses,' and in the synagogues 'make long prayers.' Consistency is,

dealings in the light of the law of God with the same scrupulosity as one's private conduct. He does not need to identify himself with any social panacea nor advocate any special brand of economic reform. If he succeeds in arousing a strong sense of justice and awakening a warm feeling of charity, these will eventually and surely work themselves out in appropriate economic reforms. Where justice and charity prevail, even the worst economic system will become tolerable and not weigh too heavily on men. Where these do not exist, even an ideal system will become an instrument of oppression. Accordingly, the social preacher will not give his attention to the technical details of reform, but deal with the larger issues of eternal justice and charity. He will not speak for one time and one place, but for all times and all places. That is his real mission.⁹

Social institutions and the particular forms which the economic order assumes, are not merely external embroideries on the life of humanity; on the contrary, they are the concrete bodying-forth, the

to Jesus, the beginning of the Christian life. His judgment, therefore, is not primarily pronounced on a man as he is praying or giving alms or performing what are technically called religious duties, but as the man is engaged in his common, unsanctified, daily business. . . . The first searching of a man's heart should not concern the Christian distribution of his gains, but the Christian getting of his gains. . . . Who, then, is the Christian rich man? It is he who recognizes that in the management of his wealth he is in the presence of a constant and subtle temptation; that, as Jesus said, there is in the nature of increasing wealth a peculiar quality of deceitfulness, so that the money which is at first one's servant is at any moment likely to become one's master. . . . He administers his affairs with watchfulness over himself and with hands clean of malice, oppression or deceit. He does not hope to atone for evil ways of making money by ostentatious benevolence in spending it. He is to be judged according to his ways of accumulating wealth as rigidly as for his ways of distributing wealth. He is not hard in business and soft in charity, but of one fibre throughout" (Francis Greenwood Peabody, "Jesus Christ and the Social Question," New York City).

York City).

9 "The principles which underlie the teachings of the Church on industrial relations are found in the Gospel of Christ and in the moral law of nature. One of these is the principle of justice. . . . The principle of charity or love is even more conspicuous in the teaching of Christ. If it were honestly and adequately applied in the dealings of employer with employee, there would be no unsolved problem of industrial relations" (J. A. Ryan, loc cit.). In the same symposium others speak for their respective churches. Thus, Dr. Frederic Cook Morehouse writes: "What the Church cannot do: It cannot create machinery for the State. It cannot be made the advocate for one class of people as distinguished from another class. It cannot become the propagandist for any social or political program. . . . What the Church can do: It should impress the sense of personal responsibility alike upon employers and upon employees. It should define moral issues connected with industry. It should be absolutely nonpartisan as between disputants" ("A Churchman's View of the Church's Function"). And the Rev. Harry F. Ward says: "In relation to industry the Church performs a threefold function: it is the teacher of the principles of conduct; it is the voice of moral judgment; it is the herald of a new order" ("The Function of the Church in Industry").

outward crystallization of this life. New ideas of life create for themselves new social and economic forms. This fact gives the social preacher his cue. Let him diffuse a new spirit through humanity, redeem mankind from its gross materialism, blast the worship of wealth, and bring back to men a vivid realization and appreciation of the higher values, and the social forms and the economic system with which he has a quarrel will crack and crumble and yield to new forms "nearer to the heart's desire." 10

CHARLES BRUEHL, D.D.

article in The Atlantic Monthly (June, 1926): "It would, however, be unfair to suppose that modern commerce was altogether the fruit of the superior virtues of Protestantism. It was partially the fruit of Protestantism's moral limitations. The same religious tendencies that gave a wholesome sanction to secular enterprises, gave an unwholesome sanction to secular motives. Profit-seeking became morally respectable. The bibliolatry of Protestantism and the consequent prestige of the Old Testament restored the old Hebraic idea that prosperity was an indubitable proof of sanctity. The medieval ethical restraints upon profit-seeking were destroyed, and a secularized economic life inevitably produced the law of supply and demand and the conviction that nothing but commercial prudence could finally restrain the avarice of producers. There is today in the Teutonic nations, which are largely Protestant, a different type of business honesty than in the Latin nations, which are still partially rooted in the Middle Ages, and the real clue to this difference is to be found in varying religious ideas and ideals. Much detailed analysis would be required to make this difference clear, but it may be briefly summed up in the statement that Protestant nations are at once more honest and more greedy than their neighbors—more honest in the details of a business transaction, but more intent upon the ultimate profits of the transaction.

1. Puritanism is in a sense a religious sublimation of the traditional virtues of the middle classes—the virtues of sobriety, honesty, and thrift. As the middle class rises to power and position by means of these virtues, it tends to develop a Puritan paganism in which the sins of the senses are abhorred and the sins of the mind are embraced. American business life has been dominated for a few generations by these Puritan pagans of profit and power.

We need a religion and an ethic which know how to deal with greed as well as with dishonesty, and which have effectual restraints upon the paganism of po

HUMOR IN THE PULPIT

By the Rt. Rev. Msgr. H. T. Henry, LL.D.

Is it desirable, or is it dangerous, to employ the weapon of humor in preaching? Is it, perhaps, both desirable and dangerous? In what circumstances would it be neither, or either, or both?

These questions are not readily or fully answerable. That very puzzling quality known as "good taste" may help towards satisfactory answers, but nevertheless cannot dictate them. The real interests of souls must be the deciding factor, and conditions vary so greatly that the preacher himself must make the decision. But, if so, why take up the matter here? Well, some views on the questions propounded above may help towards a practical solution of the difficulties presented by the general question of humor in preaching.

Meanwhile, the matter will not be discussed here psychologically. In the elaborate Index to Gardner's "Psychology and Preaching," comprising twenty-eight closely printed columns, "Humor" receives no attention. Doubtless, too, the mere suggestion of such a title as "The Psychology of Humor in the Pulpit" would make any paper a mare clausum to all but professional psychologists. I am reminded of a series of cartoons representing an audience awaiting the appearance of a noted humorist who was to lecture on "The Psychology of Humor." He was late in arriving, and by accident a man of the same name came bustling into the hall, was warmly welcomed by the Committee on Reception, and cheered his hosts by the jolly and rubicund countenance, wreathed in happy smiles, that suggested both surprise and delight at his enthusiastic reception. While this was going on, the lecturer himself came in-an individual with a disturbingly solemn mien, a dejected and sad countenance, who was compelled to introduce himself to the astounded Committee. "Who, then, are you?" the outraged Committee asked of the previous comer. "Me?" he said; "why, I'm an undertaker"—and forthwith he tried to distribute his business cards to members of the Committee. Perhaps the lecturer was quietly reflecting on the ludicrous finale to the effect that, while he himself might mistake the true psychology of humor, his namesake could be depended upon to carry out anything he would undertake.

I. THE PROS OF HUMOR

In his work entitled "The Decay of Preaching" Mahaffy laments the restrictions with which the pulpits of our separated brethren are hedged about. He points out many such, and adds: "Above all, to be amusing is a great crime. The shadow of Puritanism still hangs over our churches, and, if a generation ago all ornament in churches was thought to savor of worldliness or of false doctrine, so all levity, as it is called, is considered improper on account of the solemnity of the subject. And yet, men pleading for life and death, for great issues of poverty and wealth, for great party struggles which involve the weal or woe of millions, do not disdain to distract and divert their audience by an appeal to that peculiarly human faculty—the faculty of laughter. There is no orator in the world, speaking on the subject nearest his heart and most vital to those he addresses, who avoids this great help to persuasion—except the preacher."

These words—and much more on the matter of pulpit-restrictions—are quoted by Momerie in his work on "Preaching and Hearing." He evidently sympathizes with Mahaffy's views on humor as a desirable thing for robbing sermons of some portion of their traditional dullness. "In fact," he says, "sermons, preachers, and pulpits are becoming by-words—synonyms for all that is tiresome and stupid. As dull as a sermon, as dry as a preacher, as wooden as a pulpit, are expressions that not unfrequently occur in common conversation. And I once was startled by hearing a public speaker, when he fancied he was becoming tedious, endeavor to conciliate his audience by saying: 'Don't be afraid, I'm not going to preach;' by which I suppose he meant that, however dull his address might seem, it would be liveliness itself compared to the dulness of a sermon."

It is needless to say that, in bringing together in this section of the present paper a number of testimonies, by non-Catholic writers, to the value of humor in preaching, I am not striving to erect a model of opinion on the subject. Rather am I getting evidence in rebuttal; for many a slur has been cast on the practices of some postmedieval Catholic preachers because they entertained their audiences, at times, with humor and comedy, and even with what might with some fairness be styled broad farce. Those preachers may have ex-

ceeded the actual needs of their hearers for enlivening discourses, but we of today can hardly judge of the facts for the obvious reason that we have not such audiences before us now. Certain it is, I think, that the one grand object of those preachers was to win the souls of their hearers. It may be necessary at times to become all things to all men in order to win all to Christ. Whatever measure of excess there may have been, it could hardly have been greater than the measure of defect that makes modern sermons dull, insipid, lifeless—in such wise that, as Momerie declares, "the poor preacher is beginning to be regarded, not only as a useless person, but as a positive nuisance. Men think of him as the obnoxious individual, who week after week inflicts upon them fifteen or twenty minutes' suffering more or less acute."

Let me, then, continue my instances. In his "Preaching and the New Age," Lyman says: "Laugh with your people and weep with them and be so much of a man and friend that both laughter and weeping shall be real. God loves laughter if it be the laughter of love. There is a fine and genial humor which even in the pulpit has its place. There is a gaiety which is born of the Resurrection." Lyman himself had a sense of humor. In his book he narrates that, once after he had preached, a deacon said to him: "Well, brother, I think you have about exhausted the subject—as well as the congregation." On another occasion he called to see a minister, and was informed that the minister was "buried deep in his sermon." He later heard the minister preach that sermon, and found that the excuse made to him was very true: "The man's mind had become so absorbed in its own gravity that it had unaware turned right round on itself and it was standing with the back of its head to the congregation when he preached."

Haweis has much to say about the dulness of sermons in his work significantly entitled "The Dead Pulpit," which it would be interesting to quote. It is necessary, however, to confine myself to a few excerpts. "Buffoonery," he writes, "is always out of place in church, so is laughter for the sake of laughter; but all laughter is not trivial or irreverent . . . the whole question of smiling or laughing in church in response to or in sympathy with what is said or done in the pulpit, suggests the serious—I had almost said, the burning—question: What is the function of wit and humor in

the pulpit? Ought it to be tolerated there? Has it any legitimate uses at all? For we know that it is open to much abuse, and is apt to degenerate into jesting, which is not convenient." He adds that, ever since Spurgeon in England and Beecher in America "boldly claimed the electric currents of humor and the rapier thrusts of wit for the service of God, the question of wit and humor in the pulpit has been hotly debated at intervals in most religious circles, chiefly, however, by people unblest with a sense of either. 'I wonder, Mr. Spurgeon,' said an old, respected minister to that incomparable orator, 'that you allow yourself such freedom, and discredit your sacred calling by making so many jokes in the pulpit.' 'Ah!' replied Spurgeon, 'you would not wonder at all if you knew how many I kept to myself.' That exactly meets the point. Spurgeon's humor was part of the man; it was his natural equipment The question is, whether there is any legitimate sphere for wit and humor in the pulpit? And that is a question which has been answered over and over again in the affirmative by the profession and practice of some of the greatest preachers that ever lived No doubt, there have been a great many fine preachers without much sense of wit or humor, but we do not remember a single case of a preacher who was also a humorist considering it worth while or even lawful to withhold so tremendous an additional force from the service of religion in his arduous and many-sided pulpit struggles with the world, the flesh, and the devil "

The argument pro has been thus far presented with, we may hope, sufficient adequacy. The argument contra now merits attention.

II. THE CONS OF HUMOR

Except for one briefly expressed caution, I do not recall, in my reading of Catholic manuals of homiletics, having come upon any treatment of the whole subject of humor, or of its allied topics of wit, comedy, and the like, whether pro or con. And yet practical instances thereof could be cited here. One of these is interesting and sufficiently illustrative.

A scholarly Catholic gentleman described to me a sermon he had heard at Mass in a large central church. Apparently the occasion was during the men's week of a mission. A famous priest was indicating the danger of over-satisfaction when we succeed in repell-

ing a temptation. We may grow careless in our pride of conquest over Satan, and may thus prove an easy mark for a subsequent and better-planned attack on our unguarded defences. In substance, the comedy was as follows: "And so," said the preacher, acting a sort of comedy, "you feel very happy at having overcome the devil. But take care! You're not through with him! First thing he does, he runs to a telephone." Here the preacher leaned down towards the desk of the pulpit and took up an imaginary telephone: "Hello! Hello! Operator, give me the Chief Devil. Yes, right away. Hello! Hello! That the Chief Devil? Well, I went to the man you told me about, but he had just come from Confession, and I couldn't get at him right. Anyhow, I don't think I can manage the affair unless you send me seven little devils right away, now that he feels so secure. Can you let me have them? And right away? Good! Goo'-by!"

Was the preacher irreverent? Did the dignity of the pulpit suffer great damage? Or did the preacher properly estimate the general character of his audience—an audience largely made up of the humbler classes, many of his hearers carrying into the church the aroma of the stables in which they earned a livelihood, and nearly all bearing the evidences, in one way or another, of the humble tasks of workingmen and day-laborers. Scattered through that audience were men who, like my friend, were in professional life. Now my friend did not appear to have taken the comedy amiss, but seemed rather to have been entertained by it, meanwhile making allowances for the desire of the preacher to do his hearers good. Perhaps I have placed the anecdote under a wrong caption. At all events, I have not intended any adverse reflection upon it, but have desired to use it merely as a sort of bridge to stretch over the gap between the pros and the cons.

Among the Regulæ Concionatorum Societatis Jesu is placed this caution, to which reference has been made above: "Caveant omnino, ne facetiis aut inutilium rerum narratione concionem contemptibilem faciant, iisve auditores ad risum moveant" We may translate facetiæ as witticisms, drollery, humor, facetiousness, in words or in manner. The hearers should not be made to laugh, nor should the sermon be made contemptible in their eyes by such things. This is an excellent general rule, since not many preachers possess

the power to use such a weapon wisely, even if they possess it in good abundance, whilst many others may attempt its use without really having it in their possession. But, again, the rule may have been formulated as a warning against imitation of the so-called "jocular preachers" of the seventeenth century.

It needs hardly to be pointed out that any attempt at humor by those who have not the sense of humor in a fair degree, is very apt to cause uneasiness to the hearers as well as a painful feeling of failure to the speaker. The listeners will not dance to his piping.

But even those who undoubtedly possess a good sense of humor confront several dangers when using humor in the pulpit:

- (a) They may forget that a fine sense of humor may exist side by side with many a real obstacle to such an expression of it as will at once be intelligible to the hearers and fairly relished by them. The hearers must be able to see the point. I have witnessed the attempts of men who tried to repeat a humorous tale, which we may assume to have really appealed to their sense of humor (since they tried to make others share their own pleasure over it), but who lacked the power of a witty and incisive presentation of the tale. In the mess they made of it, the high point, the crucial point, the funny climax, was quite lost in a torrent of verbiage, in a poorly concatenated series of incidents, in a stumbling or hesitating or repetitious manner of speech that confused even the most patient attention. In this connection we may recall Dean Swift's caution to a young preacher of his day: "If in company you offer something for a jest, and nobody seconds you in your laughter, or seems to relish what you said, you may condemn their taste if you please, and appeal to better judgment; but, in the meantime, it must be agreed, you make a very indifferent figure."
- (b) It is dangerous for any one, unless he be a professional wit, to acquire a reputation as a humorist. He may be regarded as a very pleasing companion, but withal as a man whose mind is superficial—a man who is able to see only the incongruities that lie on the surface of life, and is not interested in the deeper mysteries either of the *Divine Comedy* of Dante or of the *Human Comedy* of Balzac. It is recorded of the deep thinker and excellent rhetorician, Sydney Smith, who was also an admirably witty man, that the time came in his life when he could not open his mouth at table to say anything,

however serious in its import, but all the other guests immediately began to smile in anticipation of a side-splitting bit of humor. Such a reputation might be dangerous to a priest when he enters the pulpit to discuss things of everlasting importance to his hearers. A delightful flash of humor here and there in his sermon may result in taking away the edge of his otherwise wholly serious argument. His hearers may unconsciously acquire the habit of looking forward solely to the entertaining things they hope and expect him to say, and may grow the more easily fatigued in following the truly serious thread of his discourse. "It is said that Mark Twain felt so keenly the limitations due to his reputation, that he first published his Life of Joan of Arc anonymously, so that it would not be taken as a joke. There are comedians on the stage eating their hearts out because, when they attempt serious parts, their public insists that they are funny. There is a public man, famous as an after-dinner speaker, to whose attempts at serious argument one's chief reaction is: 'Hurry and tell us another story'" (Winans, "Public Speaking").

- (c) A preacher with a native vein of humor is subject to the subtle temptation to indulge in it at the expense of the continuity of his discourse. This is true of public speakers in general, who find that they can easily entertain their audiences by dragging in an anecdote or a witty remark, and who sometimes yield to the temptation of dragging it in "by the ears." There are occasions when such a practice would be not only tolerable but even advisable, for a laugh may banish from the audience a latent hostility to the speaker, who can thus place himself en rapport with his hearers. But once speaker and auditory are placed on a footing of mutual goodwill, the story-teller risks much by an over-indulgence in his humorous instincts. The people will not grow weary, it is true, but the speaker's real object may not be attained amid gusts of laughter. Lincoln's practice of replying to serious objectors against his policies by relating a funny story had its obvious advantages. But, while in his serious speeches we may rarely come upon a certain grim kind of humor, he employed it only to make more clear to all the pith of his argument, and in his most serious addresses he seems not to have used humor at all.
 - (d) Somewhat related to the above reflections is the fact that a

preacher is, even in the pulpit, a teacher. His congregation is his class. The average mentality of his auditors may not be higher than that of a secondary school. And teachers in high-schools and colleges would be well-advised to eschew all attempts at humor during the class lesson or lecture, for such attempts are notably very apt to be misunderstood by callow youth, as the sidelong grins of many in the class will indicate to the observant teacher. I have been told of one case wherein the teacher was not protected, even by his religious habit, against the innate crudity and cruelty of boys in "college." In this instance, the reverend teacher, wishing to put some liveliness into the class-period, unwisely made a humorous observation. Immediately, from one corner of the room, there sounded the loud utterance of the letter "J". The teacher turned instinctively towards that corner, only to have his ear assailed from another corner by an equally loud "O". He turned rapidly in that direction, when from a third quarter there came the sound of "K"; and finally, from still another corner, came the sound of "E". The boys were evidently "smart Alecks"-but how many immature youths are much better? It is permissible to surmise that not a few members of an ordinary congregation share with boys an immature mentality, and that they may accordingly rate the preacher, not as a man who is loyally striving to make the Bread of Life palatable to their gross earthly tastes, but as a man who "thinks himself funny."

I fear that I have spent much time in illuminating nothing but the fearsome difficulties of the subject. Some pros and cons have been given, it is true. But the reader must, after all is said and considered, guide his own conception and practice of the place of humor in the pulpit by his own common sense—a faculty that is nevertheless declared to be very uncommon. Or, if he fear the dictum of what is called "common sense" in himself, he may well submit his case to the impartial, because more impersonal, advice of a disinterested friend: "Am I really humorous at all? If so, am I rightly humorous? Am I really doing good by my humorous sallies, my glancing wit, my quasi-comedy? What do the people think about it?" The whole discussion perhaps presents us with simply another of the many reasons for a distrust of ourselves and of our own judgments.

CONVERT WORK—SOME REMEDIES

By C. E. Dowd

A preceding article on convert work dealt with the two principal causes which, in the writer's opinion, are responsible for the present-day failure to achieve worthwhile success in this great work of a priest's life. The causes mentioned were: (1) the failure of our American seminaries to give to the young priest (the very person with whom the solution of the question lies) a thorough, systematic training in the art of convert-making; (2) the apathy of only too many of the older clergy towards convert-making in general. Undoubtedly there are other causes, but why mention them? What the average priest wants is a bit of practical information as to the best manner in which this work may be carried on. It is my intention to give such information.

A statement is in order here, one which the reader is kindly asked to remember. The system described here is not the writer's own. It is one which he learned through fifteen years of close association with the noble priest who devised it. Father Dunne has now gone to his eternal reward, but the work he so valiantly carried on in the interest of "the stray sheep of the house of Israel," will endure by God's grace. The system presented here speaks for itself. It has produced results, and that is what all are interested in obtaining. Throughout the years it has been in use in this parish, it has produced an average of thirty converts per year for more than thirty years. As the reader will see, it embraces a great many factors, each of which will be explained in its own turn. It is now being given out to the readers of The Homiletic and Pastoral Review, not for publicity reasons, but with the earnest hope that it will prove of as much assistance to the reader as it has done to the writer.

Power of Analysis

The first great requisite in the handling of the convert question is the ability to analyze the mental condition of the non-Catholic. This is of paramount importance. The priest must know and appreciate the convert's difficulties; he must sense and forestall his objections; he must realize his attitude of mind towards religion in general, and

towards the Catholic Church in particular, if he is ever to gain the prospective convert's confidence. In a word, the priest must be able to read the non-Catholic's mind. There is only one way to acquire this ability, and that is by association. The practical priest who is a "hustler" will gain this knowledge readily; the "recluse" who shuns all association with "the man outside," will never have it, and, as a result, will suffer from this handicap all his life. Everyone will readily admit that no two minds can be found that are identical. Yet, how often is the priest encountered who looks upon non-Catholics as being "all alike," and with what result? It will be found that, precisely because of this erroneous attitude, he "gets nowhere" as far as conversions go. The truth of the matter is that no two non-Catholics are alike. The reason is not far to seek. It is the direct result of the cardinal precept of the Reformation-individual judgment. Like children "tossed to and fro and carried about by every wind of doctrine," they present a spectacle that is pitiable. They yearn for truth, but cannot find it; they seek for peace of mind, but do not know where it can be obtained. Yet, with all their differences and contradictions, there is one thing that can be said to their credit—a thing which no priest must lose sight of-and that is, the average non-Catholic wants to be right. He wants to know the truth, and will admit it if it is properly presented. At times he may ask, like Pilate of old: "What is truth?" But we that hear him will do well to overlook the tone of his question, and give him credit for at least asking.

Personality

Besides the power of analysis, the convert-maker must deal with the question of personality. He must be able to classify those that he meets in the work. They may be divided into three main groups, each presenting its own problems and demanding a certain specific mode of handling on the part of the priest. The Scripture gives us the basis for this threefold classification. A study of the types mentioned there will prove as interesting as it is profitable.

First, we find that character who, though secretly interested in the Catholic Church, is too timid to come out openly and admit it. Social conditions, temporal considerations, and the influence of relatives are the deterring forces that hold him aloof. This class comprises

untold thousands of the present generation, and what priest has not met hundreds of them! The timid man is by no means a twentiethcentury product. The Church has dealt with him for a long, long time. In fact, the Divine Convert-maker knew and dealt with him most successfully. Recall Nicodemus, "the man of the Jews, a ruler, who came to Jesus by night" (John, iii. 16). His timidity and cowardice meant little to the Master; no word of censure came from the Divine lips because of them. The fact that Nicodemus came secretly made him not a bit less welcome to Jesus Christ; he came by night, it is true, but the fact remains that—he came. This was the thing that mattered, and Jesus with kindly word and painstaking effort led the faint-hearted Nicodemus along the road of truth with such success that we next see him appearing before the Sanhedrin pleading for justice in the cause of Christ (John, vii. 50, 55); and again, in the hour of Our Saviour's death, it was Nicodemus of all men that went with Joseph to Pilate the Governor to claim the body of Jesus for burial (John, xix. 39). Such is the story of Christ's convert, begun with the most unpromising outlook, but completed in a blaze of glory by the grace of God.

It is ever thus. No priest can presume to gauge the prospective convert on the occasion of their first meeting. He may venture a guess, but experience will teach him that his guess is almost always wrong. The non-Catholic may come to him from the most unfavorable environment, and may appear as a weak, listless, perhaps even bitter character, but God alone knows what fruit the tiny seed of His grace will produce, provided it is carefully nurtured and cultivated under the deft guidance of the priestly husbandman.

The second group is made up of those who have their counterpart in Cornelius, mentioned in the Acts: honest, God-fearing souls, whose clean, noble lives make them predisposed to coöperate with the call of grace. Just such a person was the centurion, "a religious man, giving alms to the People" (Acts, x. 1, 2), to whom God sent an angel saying: "Thy prayers and thy alms are ascended for a memorial in the sight of God. And now send men to Joppe, and call hither one Simon who is surnamed Peter. He will tell thee what thou art to do" (Acts, x. 4). At the same time, Peter received his vision, wherein he was instructed by the Master Himself as to the

proper mode of procedure to be followed in caring for and converting the Gentile.

The story of the conversion of Cornelius, unique as it might appear to be, has its counterpart in many a conversion today. Any experienced priest can tell of instances wherein there is present such an element of the supernatural as to border on the miraculous. The priest may not recognize it at the time, but, recognized or not, the supernatural element is there just the same. Whatever else may be said in reference to conversion, this one thing must be admitted as a truth: conversion is only accomplished by the grace of God. "No man can come to Me except the Father draw him" (John, vi. 44). Where grace is lacking, there can be no conversion. Peter did not recognize nor understand what God had in mind in sending him to Cornelius. In fact, he protested vigorously at partaking of the "common and unclean." Christ's answer, however, we all remember: "That which God has cleansed do not call common." The priest of today must remember that he is ordained a "minister of Christ and a dispenser of the mysteries of God." It is his bounden duty to go out of his way, as Peter did, to meet the well-meaning non-Catholic, to dispense to him the sacred truths of religion and win over thereby for the Church of Christ a soul which was redeemed by the Sacred Blood of the Son of God.

The third class of men which the convert-maker will meet is the bigoted class. It is made up of those who are openly and avowedly anti-Catholic in word and in sentiment. The first great convert to the Church was such a character—Saul, "who breathed threatenings and slaughter against the disciples," but who later became Paul, "the vessel of election," the great Apostle of the Gentiles. Whatever may be said of the bigot that is uncomplimentary, he must be given credit for the sincerity of his antagonism. In charity to him, it must be admitted that he is not wholly responsible. Consider his environment, his associations, his education! Is it any wonder that he is possessed of narrowmindedness, false notions, and fantastic vagaries? I, for one, think not. The bigot is just a victim of circumstances. He is prejudiced against the Church, but it is not his fault. As far as his religious future is concerned, the situation looks dark for him; but it is not hopeless, provided he will do two things-pray and listen to reason. Paul surely seemed the most unlikely soul in the world ever to be enumerated in the Apostolic Band. Yet, in spite of his hate and his bigotry, God chose him from among millions and sent Ananias to him, "for behold he prayeth!" (Acts, ix. 11.) Many converts whom the writer has met—men who before their conversion were as "out-and-out bigots" as could be found anywhere, absolutely opposed to everything and anything that savored of Catholicism—became most earnest, fervent defenders of the Church of Christ, once the light of God's grace came to the souls.

GRACE THE GREAT FACTOR

From what has been said, this must be our conclusion: the chief factor in all conversions is first, last, and all the time, the grace of God. It comes without warning; it follows no human law in its operation, for "the Spirit breatheth where He will, and thou hearest His voice, but thou knowest not whence He cometh and whither He goeth, so is every one that is born of the Spirit" (John, iii. 8). "So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom., ix. 16). How frequently it happens that a person with the most likely of antecedents, with most unfavorable environments, without any apparent inducement, and in the face of most discouraging opposition on the part of those to whom he is bound by the holiest and most intimate bonds of nature and affection, will come to the priest for light and a helping hand to lead him to the Father's House! The only explanation for his coming is that God listened while someone prayed. Perhaps it was some cloistered nun who knelt before our Eucharistic Lord, or perhaps some invalid upon a bed of pain, suffering in union with our Divine Lord, that gained for one of the "stray" the grace to become interested in the Church.

THE FIRST STEP IS PRAYER

In discussing convert-work it may be well to ask just what is meant by making a convert. The answer is this: it means leading a soul to God. Therefore, the starting point must be the Altar. It must be from this Home of God on earth that the grace must come for the successful performance of the entire work. The average priest willingly admits the logicality of this statement in theory; perhaps, however, it is not always the custom he follows in practice.

Priests and people must lift up hands and hearts in prayer, for without prayer there can be no hope of success. "Paul plants; Apollo waters, but it is God that gives the increase." In order to gain Heaven's aid and blessing upon this great work, the people must be made to offer their prayers and devotions, their sufferings and sacrifices, to obtain the grace to know the truth for those outside the fold. Pastor and people alike must show keen interest, the laity imbibing the fervor of enthusiasm from the energetic priest. Results will ever be in direct proportion to these prayers. Given a parish where prayers for conversions are seldom if ever offered, and the number of conversions made there will be practically negligible. On the other hand, given a parish where prayers are frequent and public devotions offered "in season and out of season" for those outside the Church, and the number of conversions per year will be most satisfactory.

We begin our year's work here, with the Octave of Prayer in January, in which we secure the interest and zealous cooperation of our people, especially those who have relatives and intimate friends who are non-Catholics. The response is always gratifying. Men, women and children attend Mass and receive Communion by the hundreds each morning. They return again for the special devotions in the evening. In a word, the Gates of Heaven are literally stormed for the priceless grace of conversion for some loved one. The process is repeated during the Novena of Pentecost, and with what result? I cannot recall ever beginning a class of instruction which followed the close of such days of prayer, where the number reporting for instructions numbered less than ten candidates. The remarkable feature of the entire thing is that, prior to the devotions, not a single one of those reporting was ever heard of or known to the priest as being interested in any way in the Catholic Church. Likewise, we enlist the aid of the sick and invalids, whom we request to offer up their sufferings and prayers during certain hours of the day and night; we ask laborers to offer different hours of their day of toil for the same purpose, and certain it is that many a soul has been won over to God and His Church by these agencies. Besides, the annual Forty Hours' Devotion, the Weekly or Monthly Holy Hour, and in fact any of the devotions of the year, offer plenty of

opportunity to an earnest priest to enlist the prayers of the faithful in this work.

THE LAYMAN

While prayer is the tremendous factor in the process of conversion, it must be united with the creation of an element of human interest. No one can be interested in a subject unless he knows something about it. To interest a person presupposes personal contact. This element is needed above all things, if a non-Catholic is ever to be interested in the Church. The Catholic layman can do this most successfully. It is through him that the Church does its favorable advertizing. Take the average non-Catholic as we know him. He is sceptical of the Church and of what it represents. Why shouldn't he be? All the agencies of his life have conspired to give him a picture of Catholicism which is a veritable caricature. It is a hideous, distorted and untrue view that he has, but it is the only view he has ever received. If the non-Catholic is to be brought closer to the Church, this wall of inherited opposition must first be broken down. He must learn that his fears in reference to the Church are groundless; that the terrors of Rome which he treasures are fiction, not fact. Where will he learn the truth? From no one else but from the intelligent, wideawake, clean-living Catholic laymen, whom he meets in store, shop, factory and home. The priest is in a position to help him if he were approached; but about the last place in the world to which the average non-Catholic would go is the priest's residence. The layman on the other hand is always available. He must be properly equipped mentally to give intelligent answers to the questions the "outsider" may ask concerning Catholic beliefs and practices. Once he feels that his non-Catholic friend is sufficiently interested in the Church, the Catholic party will do well to extend him an invitation to attend Mass, Benediction or some other devotion—an invitation which, as a rule, he will eagerly accept. It is not at all uncommon to hear of a conversion that dates back to such a well-placed invitation, the grace having been bestowed in that sacred hour of prayer which changed a life.

There is another thing the laymen can do: it is to show active interest in the spread of Catholic literature. There is no better or less offensive way of calling the "outsider's" attention to the Church

and its teaching than by the printed page. Going to Church may cost the average non-Catholic quite an effort, an effort he would care to make but seldom; while the same man will read anything that deals with a religious topic, and do it often. I make this assertion, after having seen thousands of books and periodicals distributed, and I know what results the reading of them have produced. Literature is like sunshine. It produces results quietly and without ostentation, but is a most potent remedy, none the less.

(To be Continued)

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By Joseph A Spiritu Sancto, O.C.D.

III. "The Ascent of Mount Carmel" (Continued)

More detailed are the Saint's instructions about the active purgation of the interior sense of the imagination. They are to be found in Book II, Chapter 2 (On Natural Imaginations) and Chapters 16-22 (On Supernatural Imaginations: Imaginary Visions, Locutions, etc.). The result of his disquisitions into the natural as well as supernatural apprehensions if the imagination is: all the images of the imagination are a barrier to the union of the soul with God or to contemplation. Though the imagination of holy things and persons and events is useful, even needful for meditative prayer, yet the representations of that faculty prevent the soul from entering into the dark night of the spirit or contemplation; hence, the Saint's warning: "Give no heed to the imagination!"

Lest any misunderstanding of what is meant by the active purgation of the imagination should creep up, it is to be remarked that St. John, in the chapters referred to, does not speak of those objects or images of the imagination which are outside the sphere of religion; he does not require a person who aspires to the union with God in contemplation to clear his imaginative power and his memory of all kinds of impressions stored up there-both religious and non-religious-so as to make of this faculty a perfect blank. Such a thing is impossible, and, even if possible, not advisable. St. John's warning not to give heed to our imagination has regard only to religious representations of the imagination, in so far as he teaches that, as long as we occupy this faculty in presenting to our mind religious images in order to get into interior contact with God, we shall never reach mystical contemplation. And the moment we enter the Holy of Holies, every picture of the imagination, even of the humanity of Christ, has to disappear from our consciousness. Why. we shall see later on. In Chapter 12 of the Third Book the Saint touches once more on this subject of "withdrawing from the apprehensions of the imagination," and emphasizes his teaching that every kind of apprehensions of the imagination, be they "natural"

(that is, naturally formed by the exertion of the faculty) or "supernatural" (that is, impressed on the faculty by a superior power), must be excluded and set aside on entering the state of contemplation.

The same advice holds good also of all kinds of knowledge we may have stored up in our intellect. St. John of the Cross lays down his views on the active purgation of the understanding in a comprehensive way in Chapter 10 of the Second Book: "There are two ways by which these notions and intelligent acts enter into the understanding; one is the natural, the other supernatural" (that is, by supernormal means: revelations, visions, etc.). From Chapter 23 to the end of the Second Book the Saint deals exhaustively with the "spiritual" (that is, supernatural or supernormal) "apprehensions of the understanding," dividing them into four kinds: "Visions, Revelations, Interior Locutions, and Spiritual Impressions." The result of this disquisition is: though they are genuine supernatural communications, still, according to the opinion of the Saint, they are a decided hindrance to the immediate union of the soul with God; for these communications of God to the soul prevent the soul from "being directed in the spiritual night of faith to the divine and substantial union of the love of God" (p. 197). In perfect keeping with this doctrine of the active purgation of the understanding is Chapter 13 of the Third Book: "Of Spiritual Knowledge As It Relates to Memory."

Thus, we see wherein the active purgation of the cognoscitive faculties consists: the outward senses must be brought under the control of reason lest they should unduly furnish fuel to the passions. Imaginative representations of natural and religious objects, even if presented through extraordinary channels (viz., visions), have to be controlled and, like the catechumens of old, to be dismissed as soon as the soul enters infra actionem of contemplation. When that solemn moment arrives to set aside all kinds of knowledge (even the ideas about Christ and God Himself), the understanding has also to empty itself of all supernaturally infused concepts before entering the state of contemplation. The light of faith which brings about the union of the soul with God is incompatible with every homemade as well as infused concept of the mind. This doctrine does not seem to be a peculiarity of St. John of the Cross, but is, in so

far as I know, the uniform teaching of the great mystics. Plotinus (rightly called princeps mystarum, the "prince of mystics") expresses it in two words: ἄνελε πάντα. Some modern writers on mystical theology deny this doctrine on psychological grounds, saying that, as a juggler cannot display his art unless he has some objects to juggle with, so the human mind cannot act unless it has concepts to occupy itself with. This objection loses its force as soon as we realize that in contemplation the understanding comes into immediate contact with God Himself, who, as we shall see presently, penetrates the understanding with His own light and thus enables the soul to see God as He sees Himself; consequently, in the act of contemplation the soul shares God's own Transcendence.

But there is another more formidable difficulty to be faced: how can the understanding be brought to, and kept even for a short time in, a condition of emptiness or inactivity? It is all very well to say that, in the act of contemplation or in the state of actual immediate union with the present God, the essence of God Himself takes the place of the concepts; but, as St. John teaches almost ad nauseam, the conditio sine qua non for the entering of the divine light into the soul is absolute emptiness of the mind; how can this condition be fulfilled? On the solution of this crucial point the existence of mystical theology depends.

The way St. John of the Cross solves this difficulty raises him far above most of the writers on mystical theology. It is in the first nine chapters of the Second Book that we find this question solved. There the Saint treats of "the dark night of faith" or "the dark night of the spirit"; he also calls it "passive purgation of the spirit." The solution of this vital question presented by the Saint in these chapters on passive purgation is contained in the following statements: (1) When by self-control and by the practice of meditative prayer "the beginner" has to a certain degree achieved "the active purgation" of the inordinate passions of desire, joy, etc., divine love begins to stir up the will, especially during meditation, and the influence of this divine power makes itself chiefly felt in a sweet longing for God, in a deeper interest in Him. St. John calls it "anxious love"; 1 (2) But, since there is no real difference between the grace of

¹ Plotinus, lib. VI, I, expresses the same idea when saying: "The moment that the soul feels the gentle warmth of the Good, it gathers its forces, it awakens..."

love and the grace of faith ex parte Dei-namely, the operation of the Holy Ghost in creatures is essentially uniform, all differences of His operation being due to the differences in the recipient subjects and their faculties and also to their changing receptivity—it thus comes about that, with the stirrings of growing and expanding love in the will, the understanding becomes adapted to an intenser illumination of the light of faith; (3) Now, this increase of the light of faith in the understanding produces an effect of which the recipient becomes painfully conscious-viz., "he finds he cannot meditate or exert his imagination" any longer, "he finds dryness" (Chapter 13). This experience of being unable to go on in the accustomed meditative and discoursive prayer is what St. John calls "the night of the spirit" or "passive purgation of the spirit." All these designations express the idea that this, so to speak, forced inactivity of the mind with regard to religious subjects is the combined effect of the supernatural forces of love and faith. Faith and love force themselves on our consciousness, binding or fettering the discoursive power of our intellect regarding religious meditation. And so the answer to the question how the understanding can be brought into a state of inactivity and emptiness is simply: through the influence of faith and love.

St. John of the Cross again and again instructs us that this experience of being unable to continue meditative prayer may alarm and distress people ignorant of the higher stages of the spiritual life, but in reality it is the greatest blessing man can enjoy; for it is a sign from God—if only the inability to meditate is not the result of inordinate selfishness—that the soul is invited by Him to go over the Jordan into the Holy Land of immediate union with his Creator.

Now we are in a position to realize why St. John calls this new state of the spiritual life the "dark night of the soul," because we now know that the influx of the light of faith brings natural activity of the mind as regards religious ideas to a standstill, and even may cause a physical nausea at these ordinary mental operations, as a serious man may feel disgust at taking part in a children's game. The understanding is now wrapt in darkness as regards natural, home-made ideas about God and religious things. But at the same time the soul is conscious of a new light and a new power within

herself, illuminating and drawing her towards God; hence, the other designation, the "dark night of faith"—that is, the light of faith darkens all the concepts one may have formed about divine things as paltry, infinitely inadequate, and begets a new divine knowledge in the mind. Finally, the expression of "passive purgation of the spirit" suggests the warning that we are not allowed to stop meditation and to dismiss from our mind religious concepts, before we are interiorly aware of the stirring of divine love and of the incapacity of carrying on meditative prayer. To stop the natural methods of interior intercourse with God without experiencing those criteria would be as preposterous as to stop rowing in order to bring a breeze to swell the sails of the boat.

St. John also makes the very practical remark that, at the beginning of the dark night of the spirit (that is, at the transition period from meditation to contemplation), the light of faith is scarcely perceptible; what the soul is chiefly conscious of is her incapacity of performing a methodical meditation; but she does not otherwise experience, at least strongly, the effect of the light of faith, although the sweet stirrings of the love of God are felt. Therefore, in the beginning of the contemplative state it is not easy to keep the mind in total inactivity and vacancy, and so the temptation to try to take up some sort of meditative intercourse with God becomes very urgent with conscientious souls. But St. John does not allow it: he enjoins us to keep quiet and stolid like a Buddha statue, and he promises us that we shall soon reap the sweet fruits of our patience. The mind will become conscious of God's secret workings.

Persons who have no experience of mystical theology are inclined to decry these mental states as self-delusion, autosuggestion, or hysteria. Of course, it is impossible to prove to an outsider that these experiences are the result of divine operation and nothing else. The only reply to such objections is: Gustate et videte! For he who becomes conscious of these mystical operations of God receives, in an inexplicable way, such a conviction of God working in him that he smiles at all reasonings to the contrary. Plotinus goes even so far as to say that a mystic is as convinced of his being in immediate touch with God as of his own existence.

Lastly, it remains to consider the Saint's discussion of the reason why the understanding must be in passivity in order to receive the

fullness of the light of faith and thus reach immediate union with God. In Chapter 8 of the Second Book he lays down the principle: "No creature, no knowledge comprehensible by the understanding can subserve as proximate means of union with God. It is a principle of philosophy that all means must be proportionate to the end." But no knowledge, no conceptions of the understanding can have the slightest proportion to the infinite essence of God. Our ideas about God are infinitely below the real nature of God. Therefore, all our concepts about God must be dismissed in order that the understanding may become elevated to the level of God's own activity and capable of perceiving God in His own light-called the light of faith. It is true, St. John frequently maintains that perfect union with God is brought about by love. But, by saying so, he only wishes to express the fact that, when the direct revelation of the present God is flashing up in the understanding, the will power is seized by the inrush of love, and thus the union with God made perfect. As the water rushes into a channel when the sluices are opened, so love of God overwhelms the will when God's illumination enters the mind.2

(The next article of this series will deal with "The Dark Night of the Soul.")

² In the Third Book of "The Ascent," chapter 1, p. 248, we read the following passage: "This deliberate forgetfulness and rejection of all knowledge and of forms, must never be extended to Christ and His Sacred Humanity. Sometimes, indeed, in the height of contemplation and pure intuition of the divinity, the soul does not remember the Sacred Humanity, because God raises the mind to this, as it were, confused and most supernatural knowledge, but for all this, studiously to forget it is by no means right, for the contemplation of the Sacred Humanity and loving meditation on it will help us up to all good, and it is by It we shall ascend most easily to the highest state of union."

This passage is a puzzle to everyone who has grasped the fundamental principle

This passage is a puzzle to everyone who has grasped the fundamental principle of St. John's mystical system—viz., that the imagination, the memory and the intellect have to be reduced to a state of emptiness of every kind of concepts and representations, without any exception, in order to make room for the entrance into the mind of God's own light—that is, of His Essence—and consequently for the act of contemplation. Fortunately P. Gerardo, O.C.D., in his "Edición critica" of the works of St. John of the Cross (Toledo, 1912, Vol. I, p. 277) has succeeded in proving that the whole passage is an interpolation. Baruzi (p. 566, note 2) remarks: "L'Edición critica nous a ici libérés d'un contresens de suprême gravité."

THE LANGUAGE OF CHRISTIAN ART

By George H. Cobb

Metaphor is the foam of the poet's high waves of thought betraying the emotions that sweep his soul. The artist flies to the language of symbolism for reasons that unfold themselves in the course of this article. One great incentive was frankly utilitarian, to save the ugly sprawling of hieroglyphics over his mosaic or painting. The halo spares him from the alternative of writing on his production: "This is a Saint." Angelo's thoughts for ever outpaced his power of expression, gigantic though the latter was. He had the mind of the mystical poet—his sonnets have a beauty all their own—and as a sculptor felt the powerlessness of the mystic to express his visions without having recourse to similes. The face of the Mater Dolorosa in his immortal Pietà is his youthful effort to show the unfading youth of her incomparable purity. In the Medici Monument at San Lorenzo's, Florence, the Babe in the lap of the Madonna has His face turned from Florence. That is the gesture of the fiery republican whereby he comments on Medici tyranny, which had sadly changed the heart of the lily-white city of the Arno that had proudly owned Christ as Ruler not many years before.

To veil Christian belief from the curious eye of the pagan, whilst revealing thoughts of comfort to the initiated, was the primary motive of symbolism in the Art of the Catacombs. To the pagan, the Good Shepherd as painted there was but a picture of his own god Hermes, who was usually shown with a sheep upon his shoulders. To the Christian convert who had been divinely tracked down and lovingly drawn from the briars of paganism to be gladly carried on the shoulders of the Rescuer into the true fold where reigned a strange, soul-satisfying peace hitherto undreamed of, that fresco of the Good Shepherd meant everything. To the pagan intruder nothing was more familiar than the representation of Orpheus subduing the wild beasts with his inspired music. To the Christian, this was the divine musician Christ, wearing the beardless face of youth to denote the Eternal that knoweth not age, who with His heartshattering music had drawn them from the bestiality of paganism. Thus early did the Church show her inspired policy of taking all

that was purest in paganism for use in her own service. One of the finest examples of symbolism in the Catacombs is the Deliverance of Jonas, which was to represent, not merely the Resurrection, but also the drawing forth of the convert from the demon monster of paganism that had hitherto held him captive. When the catechumen stood at the font, he had to divest himself of everything to betoken putting off the old man. The women must part with all their jewellery. Exception was made of a ring bearing one of the following emblems to be constantly found in the Catacombs: dove, fish, ship, lyre, anchor. The sign of the fish was dear to the early Christian for the well-known reason that the letters of the Greek word for fish give the initials of the name and great attributes of Jesus Christ, so that the fish on the spear represented the Crucifixion. There was a further reason well expressed by Tertullian: "We are little fishes by virtue of the divine fish, Jesus Christ; we swim in the water and we cannot be saved outside that water." To take a fish out of water is not more fatal than to take a soul out of the waters of grace. In the apsidal mosaic at St. John Lateran, you see the fishes swimming about in sacramental streams that flow by the hill.

The halo that can be found rudely drawn in the earliest frescoes has persevered in art. Our Lord usually wears a special halo with a Greek cross designed in the interior. In the old Roman mosaics, a square halo denotes either the Pope living at the time it was executed, or the donor. Early Netherland Art represents the donor as a diminutive figure in the august assembly of the Saints, usually introduced to the Madonna and Child by his Patron Saint. Raphael in his *Transfiguration* has the two donors taking an interested part as spectators in the glorious scene.

One of the oldest of all the symbols is that of the Four Evangelists, taken from the description given in the Apocalypse. The meaning of these symbols was one of the special instructions given to catechumens. At times the representation takes a curious form. Whilst wandering in the precincts of St. Mark's, Venice, the writer came across a marble sarcophagus, at each corner of which was sculptured one of the Evangelical signs. The artist, plunged in realism, makes a compromise with symbolism by placing the heads of the animals on human bodies, with a result that is truly ludicrous. The man with the lion's head is uncommonly like Bottom the

Weaver when he was transformed. The effort to fit an eagle's head on to a human neck is a startling warning to realists to leave something to the imagination of the spectator. Raphael gives a delightful variant to the accepted symbols of the Evangelists in his Disputa, where four lovely baby angels hold aloft open books with the names of the Gospels thereon inscribed.

Artists were faced with the problem of how to denote the Saint that was depicted. The method of the earliest artists was crude, for in the old mosaics the name runs lengthways down the side of the figure. Symbolism was felt to be the only solution—e.g., the keys to denote St. Peter, or the white hair and beard used in the oldest mosaics to betoken the same Apostle—whence sprang the hundred and one symbols of the Saints too familiar to mention. Fra Angelico in the fifteenth century encountered the same difficulty in painting the less familiar Saints, who had no recognized symbols. He writes the name inside the gold plate halo. It is left to Angelo to use these symbols in an original and striking fashion. In his Last Judgment, the Saints eagerly hold up their symbols before the Judge: St. Bartholomew displays the skin flayed from his body, St. Peter shows his keys, as though they were saying: "Lo, we have been faithful to our trust."

The soul parting from the body at death is portrayed under the form of a little babe. One of the trilogy of didactic frescoes—the product of the middle of the fourteenth century—is the remarkable series on "The Four Last Things" at the Campo Santo, Pisa. At the feet of the gruesome figure of Death lie her recent victims in a huddled heap. Angels and demons bear away the souls in the form of babes to eternal bliss or perdition. Angelico has recourse to the same expedient in his *Death of Our Lady*. It is her Divine Son standing by her bedside who holds in His arms the spotless soul of His Mother in the form of a tiny babe.

All didactic frescoes were forced to have plentiful recourse to symbolism in order to point the moral. To return to the Pisan frescoes, there is to be seen one of the grandest specimen of symbolism in the history of art. The angels are blowing the last trumpets, and the artist would have you realize the awful effect of that summoning blast. In the very center of the picture, an angel holds hands to ears as though to shut out the dread sounds, betraying a very

agony of fear. Why, it is Michael the Great Warrior! It is even he who is shuddering for fear and expectation of the fate that will befall precious souls entrusted to his charge! The artist in a sublime moment of inspiration has reached gloomier depths of dread than even the *Dies Iræ*:

Quem patronum rogaturus, Cum vix justus sit securus?

Angelo, in his Last Judgment, shows the influence of this picture on his mind in the figure quivering with remorse that is dragged by demons down to hell.

Realist though he be, Giotto has constant recourse to this language of art in the four famous frescoes that hang over the body of the Poverello at Assisi. The unearthly beauty of Lady Poverty is possibly his finest conception. She has briars around her naked feet, for, to the novice, the way of poverty is beset with many difficulties. But around her head bloom roses, for only they who have long loved her can know the charms which she alone possesses.

The influence of Savanarola on art was far-reaching. That wistful, melancholy look on the face of the Madonnas of Botticelli (a convert to the Dominican's preaching) is a piece of symbolism whereby the artist sought to reproduce an idea which the illustrious preacher so often insisted upon—that the prophecy of Simeon was ever before Mary's eyes, even as she pressed her lovely Babe to her bosom. The thundering denunciations of Savanarola which paralyzed men with fear, so that the scribe who undertook to report a sermon has to confess frankly that he was so transfixed with terror whilst the tears rolled down his cheek that he was forced to abandon his work—these denunciations were never forgotten by his admirer, Angelo. He sought to reproduce his master's preaching in that tremendous painting of the Last Judgment, where with a Jonah cry of warning he sought to bring a city of corruption to its better senses just before the flood of the Reformation deluged Europe. In that picture, amidst the welter of confusion, I would point out a perfect example of symbolism. A mother in heaven is eagerly drawing up her daughter from the earth by means of the rosary beads to which the girl is fondly clinging. The great Dominican had not preached in vain on the virtue of the Rosary.

The earliest artists never dared to paint the figure of God the

Father; they abstained from reverence and from the inadvisability of such a presentation for converts accustomed to seeing their old gods shown in human form. The Hand was one of the usual symbols of the Father. When at length He appeared in human form, the result usually—and, I might say, naturally—lacked inspiration. In the only fresco he ever painted, under conditions that were positively heart-rending, Angelo covered the roof of the Sistine Chapel with his mighty thoughts. Many, with reason, consider the one panel of the Creation of Man as the world's masterpiece. The artist only wishes to show one attribute of God the Father-His Might. He stretches forth merely His finger, and with consummate ease draws forth the miracle of the world from the void of the dusk. That finger most perfectly symbolizes the Omnipotent; it illustrates well the words of the Psalmist: "For I will behold thy heavens, the work of thy fingers." The figure of Adam is Angelo's Epic on man. The beauty of the human form haunted the soul of the artist, who painted Adam with a skill that is unsurpassed. That mingled look of love and adoration on his face as he slowly dawns to life is a sublime meditation on man's twofold duty to God.

Symbolism is such an ugly word that it frightens many a man from approaching one of the most fascinating subjects in Christian Art. It is the language of the artist, whereby he seeks to deliver some special message to his audience, some thought that is worth carrying away. The artists were flesh and blood like ourselves, intensely human to the point of frailty—reaching the heights of a Fra Angelico, falling to the depths of a Lippo Lippi—but Catholic to the heart's core. Their message is to you and me. To those outside the fold they speak an unknown tongue. It is a bitter thought that this part of our Catholic heritage is handed over to strangers far more interested than ourselves, while too often remaining a terra incognita to the artists' successors in the faith. The lesson of the Divine Maternity is to the stranger but a lovely picture of young motherhood; the "Four Last Things" are for him but a medieval nightmare.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. Garesché, S.J.

IV. The Charity of the Priest

Charity, as we know so well, means love, and love is the master passion of human nature. Men have done, and will do, things for love which are heroic and noble beyond the inspiration of any other passion. Love is the characteristic act of the will, and the will is the master faculty of human nature. We all are swayed and moved by love to a degree that we ourselves can hardly realize. But our love, the inclination of our will, reaches out towards different objects. It leans towards our own self, and then we have self-love, which may be good and moderate, or evil and excessive. It leans towards other creatures, for the excellence which we perceive in them, and it leans towards God, Who is in Himself the most lovable of all beings, but here on earth His lovableness is not perceived in such a way that He irresistibly attracts our hearts as He will in heaven.

SCRUTINIZING OUR CHARITY

It is well, even for us as priests, to go over these fundamental principles from time to time, so as to test and try our own interior disposition and to determine for ourselves whether it is the love of God which is the dominant motive in our being, or the love of creatures, or the love of self—or rather to determine what relative share all these objects have in dominating our will and, through our will, our life.

The priest has, by following his priestly vocation, pledged and committed himself to a life whose dominant motive is the love of God and of his neighbor for the sake of God. This is not a mere theoretical statement nor a purely idealistic remark; it is the most practical, the most concrete and matter-of-fact statement of the priest's vocation. He is pledged and consecrated to live a life of charity in imitation of that Man-God, who gives the most sublime example of the love of God and of mankind. The priest is the ambassador of Christ; he is, first and foremost, an envoy of Christ's charity. The love of God and of neighbor for the love of God is

the distinguishing characteristic of Christ's character, His mission, His doctrine, and His Church. He Himself reiterated this again and again in most unmistakable terms. Addressing us by the endearing term of little children, He bade us love one another as He has loved us. He declared that by this all men should know that we are His disciples, that we have love one for another. He declared that, if any man love Him, His Father will love that man, and will come to him and will take up His abode in him. "A new commandment," said He, "I give unto you, that, as I have loved you, you also love one another." The whole course of Christ's life and death, and every incident and episode thereof, is eloquent of this teaching of charity. The Old Law was the law of fear; the New Law is the law of love.

Christ's other self, the Church, manifests the same constant characteristic charity. In her judgment, it is heroic charity, in company with heroic faith and hope, that merits the canonization of the Saints. The heroes of Christianity differ in every other respect—in condition, in education, in wealth, in dignity, in occupation, in state of life—but they are all alike in this, that heroic charity is the master motive of their actions. Despite the imperfections of mankind, Christ's mystical body, the Church, has been adorned in every age with those jewels of divine charity, the Saints of God. St. Paul declares to us that "there remain faith, hope and charity, but the greatest of these is charity." How familiar these sayings are to us all, but here again what a great difference there is at times between knowing and realizing! To be a good representative of Christ—to be truly another Christ, ministering in His name to His brethren—requires, above all and most of all, the true spirit of divine charity.

THE DIFFERENCE BETWEEN FEELING AND WILL

On this one topic a whole volume, or a whole series of volumes, would be insufficient to exhaust the richness of the theme. So we can only touch on or hint at some of its outstanding points. A word to the wise, therefore, must be sufficient. First of all, let us glance at the intrinsically matter-of-fact and practical character of the virtue of charity. Here, surely, actions speak louder than words. The intention of the heart, expressed in outward deeds, gives evidence of true charity. Even we priests have very often to recall to our-

selves the difference between feeling and will. We cannot altogether control our feelings; we cannot always feel kindly when we would, nor avoid sometimes feeling great dislike and aversion for others. The movements of the feelings are physical impulses, but true love and charity does not abide in our bodily part. It is the intention and inclination of the will that makes true love. There have been many other priests like St. Francis de Sales, who frankly declared that he was by nature harsh and severe, but who became, through the constant exercise of inward charity of the will expressing itself in outward acts, the most gentle and most kind, the most tender and considerate of men. No doubt, in the beginning he very often had to do violence to his feelings in order to behave with gentleness and with kindness to all about him. But his will was kind, and so inward love gradually dominated and subdued his outward actions until every look, every word, and every gesture spoke of the inward charity of his soul for God and man.

CHARITY OF THE WILL

It is, therefore, the charity of the will at which we have to aim by constantly making acts of charity, acts of love for both God and man; and these inward acts of the will are able, little by little, to form a stronger habit of charity within us which will curb and even sweep away the rebellions of our feelings, harsh, unkind or even cruel as these may naturally be. We are precisely like other men in this, that we are creatures of habit, and that habit is the child of acts. Every time we deliberately perform any act, that act leaves its indelible trace upon our character. Whenever, therefore, we deliberately elicit an act of inward love of God or man, the habit of love is strengthened in us; and, whenever we yield to any contrary action of the will, the natural habit of charity is weakened in us. The increase of charity by actions is true both of the natural and supernatural virtues; for let us never forget we have within us an infused and supernatural virtue of charity, which is also increased by every act of love. The supreme importance, therefore, of continually and deliberately insisting with ourselves on making inward acts of charity for God and our neighbor, and of expressing these inward acts by outward actions, ought to be realized even more by us than by the rest of men.

Two Great Hindrances to Charity

The two great obstacles within us to the divine charity which makes us love God for Himself and our neighbor for the sake of God, are inordinate self-love and excessive love of creatures. We are obliged to love ourselves, and we are obliged to love creatures, because the well-ordered love of God requires this. God has put us in this world to be social beings and live a social life, and this necessarily involves loving others and loving God's creatures with a reasonable and well-ordered love. We are obliged to love ourselves with a well-ordered love, for, after God, we are the most important beings in the universe to ourselves. We have our own destiny to accomplish, our own work to do, our soul to save, our talents to develop. Therefore, the love of self and the love of creatures are in themselves good, and are part of the duty we owe to God.

But a rightly ordered love of self and of creatures requires, as we all know, that that love be reasonable and well-proportioned. The love of creatures for their own sake and the love of self for its own sake are in opposition to some of the duties we owe to God; and, as we have in common with all mankind an unhappy inclination to love creatures too much and to love self too much, we are obliged forever to struggle against those two inordinate inclinations. This struggle is a lifelong one. We shall never be completely victorious over ourselves, until the light of heaven discloses the beauty of God and we are lost in the contemplation of His lovableness.

But on earth we can bring ourselves nearer and nearer to this heavenly state of the love of God, if we will make the necessary effort of mind and will to do so. In heaven, it will be easy to love God, but unmeritorious. On earth, it is difficult to love God, but most meritorious. Our intelligence and our will both have a part in that struggle. Since, in this world, we are separated from God and cannot perceive Him directly, we have to labor with our intelligence to read the book of nature and mankind, the book of the Old Testament and the New, the teachings of Moses and the prophets and of Christ—so as to bring before our intelligence a moving and real idea of God's unending lovableness.

Of all men, we priests can read in that book with the greatest ease. The contemplation of God ought to be more easy to us than

to all others for various reasons: first, because we are so well instructed in theology, which includes the science of the lovableness of God; second, because we, more than the rest of the faithful, have been taught to meditate and to pray; third, because we have lived in such intimate contact with God, and nourished ourselves continually by the Blessed Sacrament, while ministering each day in Christ's name at His holy altar. Shall we not add, fourthly, that we of all men have most opportunities of seeing how human nature mirrors the lovableness of God?

To Whom Much Has Been Given

The fervent Catholic people to whom we minister are the noblest of the human kind, and in their virtues and goodness they express in their simple way the lovableness of God. We are, therefore, in the most advantageous position to love God, and are surrounded by innumerable motives and aids for the love of God. What is needed in us is a constant, personal effort to realize these things, to act upon them, and to utilize the many means we have of growing constantly in the love of God. It will be an added stimulus to us to take advantage to the utmost of our singular opportunities when we remember the trenchant saying of Christ, that from those to whom much has been given, from them much shall be required. We are called, committed, and obliged to a high degree of the love of God, because we have received so much aid towards acquiring that love.

After the effort of the intelligence to realize more and more God's lovableness, comes the constant effort of the will so as to elicit acts of the love of God. Every time we say within ourselves: "My God, I love You for Your own sake," we bring into action the supernatural virtue of charity and strengthen that virtue. The reaction of exercise upon strength is as sure and definite in the supernatural and moral order as it is in the physical order—more sure and definite indeed. Every time we exercise a muscle, that muscle becomes definitely stronger. Every time we exercise a virtue, that virtue becomes definitely greater. In this way, by constant trying, are we to grow in the love of God—by repeated acts of the virtue of divine charity. The priest, therefore, ought to make it the dominant effort in his life to love God often, to love Him more and more. That is the noblest of all motives, the most meritorious, the most suitable to

human nature, the most worthy and glorious for the priest as for every child of God. "My God, I love You above all things, with my whole heart for Your own sake, because You are so worthy of all my love," is the simple formula of priestly sanctity. "Love God," says St. Augustine, "and do as you please, for, if you truly love Him, you will do nothing that can displease Him."

THE SAME MOTIVE

The charity we owe to our fellow-men is not a different virtue from that which we owe to God. We love God for His own sake, and our neighbor for the love of God. The motive is the same, and indeed the act is the same; for we love God for the lovableness which we see in Him, and love our neighbor for the resemblance which our neighbor bears towards God. Every human being is a living image of God. Everyone is a blood-brother or blood-sister of Jesus Christ. This is the motive of divine charity towards our neighbor. It is an absolutely universal motive, and applies to all human beings, because they are human beings. To make discriminations, therefore, and love one and hate another, to cherish one and neglect another, is not divine charity. Consequently, when we favor one person unduly and wrongfully disregard another, when we show unreasonable preferences, we are not acting with the charity of Christ. Now, in order to achieve this universal charity for our neighbor, we have to go through the same process as when we strive to achieve the love of God. There must be an effort of the intelligence to realize what we know so well, that every human being is the image of God, the blood-sister or blood-brother of the Most High. Then, to this intellectual realization we must add frequent supernatural acts of inward love of our neighbor, of kindness, patience, zeal motived by love, inward acts which express themselves in outward actions. These two together, the effort of the intelligence and the effort of the will, shall surely result in true charity for our neighbor.

There is no one who has more opportunities of practising charity, both towards God and man, than has the priest in the everyday exercise of his priestly ministry. His whole life ought to be an act of charity. He has given himself up, body and soul, to the service of Christ, and to the service of others for the sake of Christ. In he-

coming another Christ, he has forgone the exercise of some of the dearest rights of humanity, has given up some of its dearest consolations. In return, he has received the sublime seal of the priestly character, the seal of service, of consecration to a life entirely motived by charity. There is no other virtue which can so guarantee the Christlikeness of a man as a Christlike charity. Even faith and hope cannot match the efficacy of this pearl of the virtues. If a man has the charity of Christ, he is like Christ. If he lacks the charity of Christ, or has it only in scant measure, then he is in no wise, or only a little, like Christ.

SUPPLYING MANY DEFICIENCIES

The possession of this virtue will in great measure make up and supply for many other deficiencies. Even learning, so necessary to a priest, is not so essential as charity. Bring before your mind the remembrance of the Curé d'Ars, and see him in his three decades of patient service at the altar, in the pulpit, and in the confessional of his little country church. He was a man who had had the greatest difficulty in his priestly studies, who seemed to lack many of those qualifications which make a man a powerful shepherd of souls. Yet, he was inflamed with charity. Through the poor lantern of his flesh, worn thin by watching and labors, there shone the heavenly light of divine charity for God and man. This sufficed for him. It even took the place of food and drink, and nerved him, even in his old age, to sixteen hours of vigil each day at the altar and in the confessional. This supplied in him the human knowledge which he lacked, the human appeal of science and training for which he had never had opportunity. It was this light of charity, shining out in his devoted life, that first converted his little village, then extended its influence to the countryside, then drew the throngs of men and women of every degree of wealth and culture from all the ends of the world, who hastened to Ars to listen to the simple words of the poor Curé, to kneel in his confessional, to experience the balm of healing and consolation which his divine charity distilled into their souls. So there remain faith and hope and charity, but the greatest of these is charity; and for this indispensable and sufficing virtue we should pray incessantly, for ourselves and for brother-priests.

(The next article of this series will deal with "The Priest's Justice.")

LAW OF THE CODE

By STANISLAUS WOYWOOD, O.F.M., LL.B.

On Seminaries (Continued)

REQUISITES FOR ADMISSION OF STUDENTS INTO SEMINARIES

The Ordinary should admit into the seminary only boys of legitimate birth whose qualifications and good will furnish reason to hope that they will devote themselves permanently and successfully to the ecclesiastical ministry. Before their reception, they must present testimonials of legitimate birth, of Baptism and Confirmation, and of good character. Young men who have been discharged from other seminaries or from some religious organization, shall not be admitted unless the bishop has first obtained information (if necessary, under secrecy) from the superiors or other persons concerning the cause for dismissal, and concerning their character, disposition and talents, and has learned with certainty that there is nothing concerning them which might perhaps disquality them for the sacerdotal state. The superiors must under grave obligation of conscience furnish truthful statements concerning the above points (Canon 1363).

In the first place, the Code demands that boys who are received into the seminary should be free from the irregularity of illegitimate birth (cfr. Canon 984). Canon 1363 mentions this one irregularity only, but it is certain that the candidates for the priesthood must be free from all the other irregularities and impediments enumerated in Canons 984-987; wherefore, investigation must be made concerning all these, and, if an applicant for the seminary has contracted an irregularity or an impediment, the proper Ordinary of such a student will decide whether there is reason for a dispensation, and grant it, if he has the faculty, or apply to the Holy See for it.

The testimonial of legitimate birth may be indirectly furnished by the certificate of marriage of the parents, together with the baptismal certificate which states date of birth and names of the parents. If the comparison of the dates of marriage and birth of the boy shows that he was born less than six months after the marriage of the parents, the law does not presume legitimacy of the child, because, if it did, it would presume that the father committed fornication with the woman whom he afterwards married. The law, however, does not presume guilt; on the contrary, nobody is guilty in law until guilt has been proved against him. Such a child is, therefore, illegitimate. The declaration of the father that the boy is his child does not make the son legitimate, for an old principle of Canon Law and of the Roman Civil Law states that he who pleads his own guilt does not deserve to be believed (cfr. Canon 1115). The general statement of Canon 1114 that a child is legitimate if conceived or born of a valid or putative marriage, is modified by Canon 1115 which presumes legitimacy only when the child is born six months (180 days) after the marriage—either a valid marriage or an invalid marriage entered into in good fatih. Good faith in the belief in the validity of the marriage on the part of one of the spouses suffices. If legitimacy is claimed in the case of a child born before six months have elapsed after the marriage, the legitimacy must be proved.

The principle that a child born of a married woman has been conceived through lawful marital relations, is upheld in Canons 1114 and 1115, §1, and this so-called presumption of legitimacy of the offspring is defeated only (1) by natural impossibility of upholding the presumption (namely, when the child is born so soon after marriage that it could not possibly have been conceived through marital relations but by sinful intercourse); (2) if there are evident proofs that the husband is not the father of the child born of his wife (e.g., if through absence or other physical impossibility of having marital relations for ten months prior to the birth of the child it is evident that the child is not his).

Legitimation by subsequent marriage suffices, saving the exceptions noted below, for reception into a seminary and eventual ordination to the priesthood. Such a priest is barred, however, from the order of the episcopate and the dignities of the Cardinalate, abbacy, and prelature nullius, unless papal dispensation is granted. The legitimation of children deals with children born before the parents were validly or presumably validly married. However, the children born out of legitimate wedlock are rendered legitimate by subsequent marriage, if the parents were free to contract marriage either at the time of conception or during pregnancy or at the time of birth. If a diriment impediment existed between the natural parents from

the time of conception, and dispensation from it was not granted until after the birth of the child, the subsequent marriage does not make the child legitimate; if the diriment impediment existed at the time of conception (e.g., because of lack of the required age), and ceased or was removed by dispensation during pregnancy, the child is rendered legitimate by the marriage, even though the parents did not marry until after the birth of the child.

If the certificates of baptism and of confirmation cannot be obtained (because, for instance, the records were destroyed by fire), or through a mistake some baptism or confirmation was not entered on the records, or the parents (as happens easily when they change place of residence frequently) do not remember in what parish the child was baptized, proof by one absolutely reliable eyewitness suffices. If no eyewitness is available, proof may be furnished by other means which amount to a moral certainty. The testimonial of good character is to be procured by the boys who are to be received into the seminary (minor or major seminary), but the Code does not state who is to issue this testimonial. Very likely the pastor or pastors where the boy has lived after reaching the age of discretion (seven years of age) should furnish it. If the boy has been boarding in a school, the head of that school should also be consulted concerning the life and character of the boy. The testimonial from the local Ordinary of the place or places where the boy has lived for six months after his fourteenth year of age, is required before reception of the tonsure, but it need not be got until shortly before the young man is admitted to the clerical tonsure (cfr. Canon 993, n. 4).

If young men have been discharged from other seminaries or from some religious organization, the bishop is commanded by the Code to investigate why they were discharged and to get accurate information on their conduct, dispositions and mental abilities. The superiors of the respective schools where the young men were trained for the secular or the religious priesthood are put under grave obligation by Canon 1363, §3, to make complete and truthful answers to the inquiries of the bishop. After the bishop has received complete information, he is to judge whether the young man is a fit subject for the priesthood, and, if the bishop considers him worthy, he may receive him. If a school managed by a religious organization is not a school in which all pupils are trained either for the

priesthood or the religious life, but is one of general education irrespective of a vocation to the priesthood or the religious life, dismissal from such a school is not contemplated in Canon 1363, §3. If a young man was in training to become a religious lay brother and was dismissed, Canon 1363, §3, applies, because it states that the rule applies to all young men discharged from any religious organization. The discharge from a seminary or a religious organization points to a loss of vocation to the priesthood or to religious life, or to insufficient qualifications for either state of life, and a fear that such a young man is not a fit candidate for the priesthood. Wherefore, the bishop is urged by the Code to be on his guard when admitting such a discharged candidate to his seminary.

Studies in the Lower Grades in Seminaries

In the lower grades in seminaries the teaching of religion shall hold the foremost place, and this teaching should thoroughly explain the religious truths, and be adapted to the age and mental development of the individual boys (grouped in grades). The next important subject is an accurate knowledge of Latin and the language of the country, besides other languages. As to other studies, those things should be taught which are required by the common standard of culture and the particular state of the clergy in the country where the future priests are to function in the sacred ministry (Canon 1364).

Canon 1364 speaks of "scholæ inferiores in seminario," which refers to the training of boys before they are ready for seminary studies properly so called—namely, philosophy and theology with their allied subjects. The Church demands that efforts be made to have, if possible, a preparatory seminary where boys who show signs of a vocation for the priesthood may make the course of the Classics. In such schools only can the curriculum of studies be arranged satisfactorily for the special needs of the students who are to be educated for the priesthood. In a preparatory seminary all studies (whether those of religion, languages, or the elements of sciences) can be arranged with special reference to what is useful or necessary to the future priest. This cannot be done in a public high school or in Catholic high schools. In the United States, more and more dioceses have realized the need of preparatory seminaries, and have in recent

times introduced them wherever the financial conditions of the dioceses made it possible. In many dioceses, however, it is impossible to maintain a preparatory seminary, for all churches, Catholic schools, and charitable institutions have no other support than the funds contributed by the Catholic people, and the cost of construction and maintenance is tremendous. Besides, Catholics are taxed for the construction and maintenance of public schools just like the rest of the citizens, which means a heavy double tax for education. Other countries feel perhaps inclined to criticize the Catholics of the richest country in the world for not having more preparatory seminaries. but they do not understand that the general Catholic population in the United States is not the richest in the world (the vast majority being laborers and mechanics), and that the tens of thousands of churches, schools, rectories, houses of religious, colleges and high schools, hospitals, orphanages, old people's homes, etc., had to be built and have to be maintained exclusively by contributions from the Catholic people. There are some very rich Catholic families, and a few of them have given large sums towards the building of some church or school or hospital, but this is like a drop of water in the ocean compared to the cost of building and maintaining the many Catholic buildings and institutions spread over a vast country. would require millions of dollars a year to carry on efficiently the mission work in the vast sections of the South. West and North-West of the United States, where, except in a few dioceses, the Catholics are so few and scattered that it is impossible for them to build and maintain the necessary church edifices, schools and institutions.

STUDIES IN MAJOR SEMINARIES

The course of philosophy with its allied subjects is to last at least two years. The theological course must extend over four complete years. In that course are to be taught, besides dogmatic and moral theology, the Sacred Scriptures, Church history, Canon Law, liturgy, sacred eloquence, and ecclesiastical chant. In addition, there are to be classes in pastoral theology, in which the seminarians are to be taught by practical exercises how to teach catechism to children and others, how to hear confessions, visit the sick, and assist the dying (Canon 1365).

The two years of philosophy and the four years of theology must be complete scholastic years, as the wording of Canon 1365 indicates. That these years of studies must be made in a school approved by the proper Ordinary of the student (not privately nor in secular schools which either do not teach Catholic philosophy or do so without ecclesiastical authorization), is evident from Canon 1365. Canon 976, §3, explicitly declares that the private study of theology is not recognized, but only that which is made in accordance with Canon 1365. Though ordination to the priesthood is permitted after the first semester of the fourth year of theology (cfr. Canon 976, §2), the priest must continue the studies in the seminary so as to complete the fourth year. Dispensation may be obtained from the Holy See to shorten the course of theology to three years for seminarians of dioceses where there is a great scarcity of priests. With reference to the ordination of priests of religious organizations, the Sacred Congregation of Religious declared that, whenever it permitted the ordination before the completion of the fourth year of theology, the priests thus ordained are not allowed to preach or hear confessions, and must continue the regular course of studies until the end of the fourth year.

The Code does not state what studies are meant by the "disciplinæ affines" to philosophy, and leaves these to be governed by the needs of the particular conditions, times and places. The fundamentals of the natural sciences are necessary throughout the philosophical course, and to a certain extent also in theology (especially in the defense of revealed truths). Wherefore, Pope Pius X said that the students should strenuously work in the study of the "res naturales," without, however, any detriment to the study of the sacred sciences (Constitution "Pascendi," September 8, 1907).

APPOINTMENT OF TEACHERS IN SEMINARIES

In appointments to the office of teaching philosophy, theology and law, the bishop with the seminary boards should, all other things being equal, give preference to those who have obtained a doctor's degree from a university or faculty approved by the Holy See; or, if there is question of choosing teachers from religious communities, those who have obtained a similar degree or testimonial from their major superiors.

The study and teaching of philosophy and theology is to be conducted by the professors in such a way that they follow the manner of treatment, the doctrine and principles of the Angelic Doctor, St. Thomas Aquinas, and adhere to it reverently.

There should be individual professors at least for the teaching of the Sacred Scriptures, dogmatic theology, moral theology, and Church history (Canon 1366).

The appointment of professors in the seminary is to be done by the bishop and the two seminary boards mentioned in Canon 1359, with whom the bishop is obliged to consult in all important affairs concerning the seminary. The Code does not absolutely demand that the professors have studied and merited the doctor's degree in a university or school authorized by the Holy See to confer academic degrees in philosophy and theology; but priests possessing such a degree should be preferred if they are capable teachers and true and devout sons of the Church who, by teaching and example, can be an inspiration to the seminarians. In the above-cited Constitution "Pascendi," Pope Pius X severely forbade the appointment to any position in seminaries of priests who have modernistic tendencies, who make little of the Scholastics and the Fathers of the Church. who criticize the ecclesiastical teaching authority or fail to show true respect and obedience to ecclesiastical authorities, who in history, archæology and biblical studies incline towards dangerous new methods and ideas, or who neglect the sacred sciences and seem to put the natural sciences above everything.

The professors of philosophy and theology are to heed the precept of the Church requiring them to follow the Scholastic method—the doctrine and principles of St. Thomas Aquinas, the head and leader of Scholasticism. The Code does not say that the "Summa" of St. Thomas is to be the text-book, nor that one may not study and teach what St. Bonaventure or Venerable Duns Scotus or any of the other Scholastics whose writings have the approval of the Church taught. It would be a wrong conception of the work of the great Scholastics, if one were to say that they are opposed to St. Thomas. There are indeed questions on which they differ; some explain and prove the natural or the revealed truths in a different way and by different arguments, but it is the same Scholastic method, the same soundness of doctrine and of principle, the same profound respect

for revealed truth and the teaching authority of the Church. If we find differences among the Scholastics on matters which in their time had not yet been decided by the authoritative pronouncement of the Church, what does it matter? If we find differences in their teaching where principles of science not yet known in their time with certainty are concerned, why say that they are opposed to each other? It would be an arbitrary conclusion from Canon 1366, §2, and the former papal documents from which this Canon is taken, to say that all other Scholastics have been tabooed or wellnigh put on the Index of Forbidden Books.

SPIRITUAL EXERCISES OF SEMINARIANS

The bishop should see to it that the seminarians perform the following spiritual exercises:

- (1) Say their morning and night prayers daily in common, spend some time in mental prayer, and assist at Holy Mass;
- (2) Go to confession at least once a week, and frequently receive Holy Communion with due devotion;
- (3) Assist at solemn Mass and Vespers on Sunday and holydays, serve at the altar and practise the sacred ceremonies especially in the cathedral church, if this, in the judgment of the bishop, can be done without detriment to discipline and studies:
- (4) Make a spiritual retreat for several successive days every year;
- (5) Attend at least once a week an instruction on spiritual matters, which is to be closed with a pious exhortation (Canon 1367).

The seminarians are to acquire the spirit of prayer and devotion, to which, as St. Francis of Assisi says, all other things must be subservient. The priest cannot please God in the sacred ministry unless he is a man of prayer. If the seminarian does not get the habit of prayer, he will not have it when he is a priest. He rather will lose what little he has acquired in that line, when the business and distractions connected with parish work make it harder to be recollected and to have God before his mind's eyes in all that he does in the performance of his duties. The ministry of Christ cannot be lowered by making successful business administration of the tem-

poralities of a parish, institution, etc., the goal of the priest's ambition, without insult to the priesthood and to Christ, the High Priest.

RECTOR OF SEMINARY HAS PAROCHIAL JURISDICTION OVER PERSONNEL OF SEMINARY

The seminary shall be exempt from parochial jurisdiction. The rector of the seminary or his delegate shall have the office of pastor for all persons in the seminary, with the exception of matrimonial matters and the hearing of confessions of the seminarians (cfr. Canon 891), unless the Holy See has ordained otherwise for some seminaries (Canon 1368).

The Code makes the seminary a separate parish for all persons who actually are in the seminary (professors, students, and persons working there). If persons work there during the day but live at their homes, they do not belong to the seminary community. The marriage of any of the persons employed in the seminary is withdrawn from the jurisdiction of the rector. The pastor of their domicile, quasi-domicile, or the place where they have resided for at least one month, has jurisdiction over the marriage. As to the hearing of the confessions of the seminarians, the rector is not permitted to act as confessor with the exception of occasionally hearing the confessions of students who specially request him to do so.

OBLIGATIONS OF RECTOR AND OTHER OFFICIALS

The rector of the seminary and the other officials under his authority shall see that the students faithfully observe the statutes approved by the bishop, follow the plan of studies, and become imbued with a truly ecclesiastical spirit. They should frequently be taught the rules of true Christian politeness, and the teachers should stimulate them to their observance by their own example. Besides, they should be admonished to observe the rules of hygiene, and to cultivate cleanliness of body and person, courtesy, moderation and gravity in conversation. The rector and other officials should see that the teachers properly fulfill their office (Canon 1369).

SPIRITUAL CARE FOR ABSENT SEMINARIANS

Whenever seminarians stay for any reason outside the seminary, the precept of Canon 972, § 2, is to be observed (Canon 1370).

The rule is that the seminary training should start in early boyhood, but the least Canon 972 requires is that the four years of theology be made by the students while residing in the seminary. The bishop may in individual cases for good reasons allow a seminarian to live outside the seminary. In that case, and in any other when the seminarians are away (for instance, at home during the summer months), the bishop should appoint a priest who is able and willing to look after the spiritual interests of the seminarian, and who shall give the bishop a report on his conduct during absence from the seminary.

EXPULSION OF SEMINARIANS

Disorderly, incorrigible, or rebellious seminarians, and others who do not seem to be suitable for the ecclesiastical state because of their character and disposition, shall be dismissed from the seminary. Those students also must be discharged who make so little progress in studies that there seems to be no hope that they will acquire sufficient knowledge for the exercise of the priestly duties. Those seminarians who sin against Catholic faith or morals (sin especially against the sixth commandment seems to be meant, because other sins were enumerated before) shall be immediately expelled (Canon 1371).

RITES AND CEREMONIES OF THE SACRAMENTS

By the Benedictine Monks of Buckfast Abbey

IV. Confirmation

I. Institution

When the authors of the Catechism of the Council of Trent come to speak of the Sacrament of Confirmation, they declare that in their days it was necessary to elucidate that Sacrament in a special manner, for then it was "altogether omitted by many in the Holy Church of God, whilst there were very few who studied to derive from it the fruit of divine grace which they ought" (Catech. Conc. Trid., II, iii. 1).

Without unduly laying flattering unction to our breasts, we may make bold to say that this warning has not now the actuality which it may have possessed at one time. We may feel certain—with deep thankfulness to God—that the number of those Catholics must be exceedingly small, who, of a set and deliberate purpose, refuse to be confirmed. However, the danger of undervaluing this great Sacrament is always present, and this all the more as it is generally received in one's tender years. Since, then, a Christian is confirmed only once in his life, just as Baptism may only be received once, it behooves the priest to do all in his power that so great a Sacrament should be properly understood, so that those who are entrusted to his pastoral care may derive the fullest benefit from its reception.

It is an article of faith that Confirmation is one of the Seven Sacraments of the New Law. It is specifically different from Baptism, though it is very closely related to it, so much so that at one period of the Church's history it was administered together with Baptism. The prayer with which the ceremony begins, and which the bishop recites whilst he spreads his hands over the candidates, clearly supposes that they have only just emerged from the baptismal font. Pope St. Melchiades wrote as follows to the bishops of Spain: "Concerning the point on which you sought information, to wit, whether the imposition of the bishop's hand were a greater Sacrament than Baptism, know that each of them is a great Sacrament" (St. Thomas, Summa, III, Q. lii, a. 1).

The New Testament furnishes us with no definite evidence regarding the circumstances of time and place when our Lord instituted this new means or channel of sanctifying grace. St. John's Gospel, however, is full of passages in which our Lord promises to send to the Apostles another Comforter in His own stead-one who would not merely visit them, so to speak, but who would abide with them permanently. The work or mission of the Holy Ghost would consist in supplementing that which Christ had done. He would throw new light upon the divine Master's teaching, thus causing the disciples to perceive in the clearest light possible the meaning and bearing of much that they had hitherto failed fully to grasp. Jesus redeemed His promise on the morning of the first Whitsunday. Amid extraordinary phenomena, which filled the whole population of Jerusalem with amazement and with that mysterious fear and awe which descend upon the spirit of man when he is brought in touch with the supernatural, the Third Person of the invisible and ever glorious Trinity came down and rested upon the Apostles and those who were gathered together with them.

In a moment, in a flash of time, a stupendous change took place in the character of the eleven, in virtue whereof these hitherto pusillanimous Galileans became the bold heralds of a new religion. Until then they had indeed known the Master; they had the fullest faith in Him; yet, until that moment something had been wanting to them. The gift of Pentecost was of such superlative worth that it verily was a good, nay a necessary thing that Christ should withdraw His blessed Presence which they loved so tenderly—with which they had been familiar during those three strange, almost unreal years of their lives, when they beheld with their eyes and with their hands handled the Word of life (I John, i. I)—so that they might obtain this gift.

That which the Apostles received with such fullness, they in their turn communicated to others. It is the highest privilege and glory of the Apostles and their successors, the bishops of the Catholic Church, that they have it in their power to call down the Holy Spirit upon such as believe. In the Acts, the difference between Baptism and Confirmation is most clearly expressed. Thus, when Peter and John came to Samaria, they found that those who had believed in Christ "were only baptized in the name of the Lord Jesus"; where-

upon they laid their hands upon them and they received the Holy Ghost (Acts, viii. 16, 17).

In like manner, when St. Paul came to Ephesus, he found there about a dozen believers whom he baptized in the name of the Lord Jesus; and when "he had imposed his hands upon them, the Holy Ghost came upon them, and they spoke with tongues and prophesied" (Acts, xix. 6).

II. DISCIPLINE IN THE LATIN AND GREEK CHURCHES

From the above texts we gather that the imposition of hands was at first the chief rite of the second Sacrament, so much so that it would seem to have been its only outward sign; for, though the New Testament contains various references to oil and unctions in connection with the Third Person of the Holy Trinity, they are not such as to point necessarily to a sacramental unction. The work of the Holy Ghost in the soul of the believer is frequently compared to the effects of oil: oil soothes, heals, and strengthens, which is just what His presence accomplishes in us: "Now he that confirmeth us with you is Christ, and that hath anointed us, is God, who also hath sealed us and given us the pledge of the Spirit in our hearts" (I Cor., i. 21, 22).

It is by no means clear that we have in these words a categorical reference to a sacramental rite. However, we know for certain that oil, or chrism, was used at a very early period in the administration of Confirmation. The Greek Church seems to have attached particular importance to the *chrismatio*, or anointing; in the West, the laying-on of hands, or rather of the hand, was held to be the chief element of the rite. As a matter of fact, the unction is itself a laying-on of the hand.

At Rome, when the neophyte emerged from the font (or even whilst he was still in the font), he was at once anointed with chrism on the top of the head. But this unction was not the same as the consignatio which took place after Baptism. This is made quite clear by a passage from a letter of St. Gregory the Great to Bishop Januarius: "We hear that some were scandalized because we forbade priests to anoint with chrism those who have been baptized. Yet, in doing this we followed the ancient custom of our Church: but, if this trouble some so very much, we permit priests, where no

bishop is to be had, to anoint the baptized on the forehead with chrism."

Such is the discipline of the Latin Church to this day, where the ordinary minister of Confirmation is the bishop. In the East, it is commonly administered by simple priests, at the conclusion of the baptismal ceremony, as in the early centuries. However, even though Christians of the Latin Rite may receive Holy Communion in a Greek Church (that is, under both kinds) and Greeks may receive it in a Latin Church, a Greek priest is not allowed to confirm children of the Latin Rite (Canon 782, § 5). And, whenever a Latin priest is granted the privilege of giving Confirmation, he can only do so with chrism blessed by a bishop.

The day of his Confirmation is one of the landmarks in the life of a Christian. Only on that day does he reach his full spiritual manhood. Barring the extraordinary features which were required in order to bring home to the multitude the greatness of the mystery then enacted, the day of our Confirmation is what Pentecost was to the Apostles. Hence, a priest should carefully prepare the candidates for the reception of so great a Sacrament, more particularly, perhaps, the converts whom he has the happiness to receive into the Church. The ceremonial of Confirmation is comparatively simple.

The bishop begins by invoking the Holy Ghost: "May the Holy Ghost come upon you, and may the power of the Most High keep you from sin!" These words are an obvious allusion to the words of the Archangel addressed to our Blessed Lady in Luke, i. 35.

Then, spreading out his hands in the direction of the candidates, the bishop recites a prayer addressed to God the Father. Its wording is proof of its antiquity, for it supposes that the candidates have been only recently baptized: "Almighty, everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them Thy sevenfold spirit, the Paraclete, from heaven."

If we may take a passage from towards the end of St. Augustine's book on the Trinity as a description of the rite of Confirmation in his church (or of the rite in use at that period), it would seem that the words spoken during the actual laying-on of the hand were deprecative: "Is He not God who gives the Holy Spirit? Nay, how great a God is He who gives God! For no one of His disciples

gave the Holy Spirit, since they prayed that He might come upon those on whom they laid their hands. And the Church preserves this custom even now in the case of her rulers—we indeed can receive that gift according to our small measure, but assuredly we cannot shed it forth upon others, but that this may be done, we invoke on them God by whom this is accomplished" (*De Trin.*, XV, 26).

The bishop, still turned towards the candidates and keeping his hands spread over them, prays that they may receive each of the seven gifts, which he mentions by name. Finally, tracing the sign of the cross over them, he prays: "Replenish them with the spirit of Thy fear and mark them with the sign of the cross of Christ, in Thy mercy, unto life everlasting. Amen." These last words are already found in the Gelasian Sacramentary, in which they are the sacramental form: Signum Christi in vitam æternam.

III. THE UNCTION

The words which, in the Roman Pontifical, accompany the unction with the sacred chrism, came into universal use only about the twelfth or the thirteenth century. In the churches of Gaul, whilst the bishop anointed the forehead of the candidate, he recited a prayer of which the first sentence survives to this day in the prayer that marks the beginning of the ceremony: Deus omnipotens qui te regeneravit ex aqua et Spiritu sancto concessitque tibi peccata tua, ipse te ungat in vitam æternam.

It is impossible to state with any degree of certainty at what time the use of the chrism for the unction became universal. In the Western Church, the chrism is a mixture of pure olive oil and balsam. In the East, it is not so much an oil as an ointment of exceeding fragrance, for no less than thirty-three different ingredients or essences are mixed with the oil, in honor of the thirty-three years of our Lord's life on earth.

The symbolism of oil has been lovingly explained by countless commentators on the Scriptures and the Liturgy. According to St. Thomas, it signifies the grace of the Holy Ghost, whence Christ is said to be anointed with the oil of gladness, because of the fullness of the gifts of the Holy Ghost. The balm is symbolic of the spiritual fragrance of the holy life that those should lead who are sanctified

by the indwelling of the Spirit of Holiness, according to the Apostle: "We are the good odor of Christ unto God" (II Cor., ii. 15).

Another explanation would be to say that, whereas the oil signifies the spiritual vigor and strength imparted to us by the Holy Ghost, the balm is a symbol of the spiritual enlightenment of the mind that follows upon the indwelling in us of this Spirit of Truth. We may take in this sense the words of St. Paul: "Thanks be to God who always maketh us to triumph in Christ Jesus, and manifesteth the odor of His knowledge, by us, in every place" (II Cor., ii. 14).

The bishop having taken his seat on the faldstool, the candidate, accompanied by his godfather (or godmother, as the case may be), kneels before the prelate. Having ascertained the name of the candidate (which may be one of his baptismal names or another specially taken for the occasion), the bishop signs him on the forehead with the sacred chrism, saying at the same time: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation. In the name of the Father, and of the Son, and of the Holy Ghost."

And immediately, striking him lightly on the right cheek, he adds: Pax tecum. In earlier times it was customary for the bishop to kiss the candidate, whilst saying: Pax tecum. Since about the tenth century the stroke with the hand has taken the place of the kiss of peace. According to the Fathers of Trent, this slap on the cheek should remind the new soldier of Christ that, as a valiant champion, he ought to be ready to endure with unconquered spirit all adversities for the name of Christ.

We shall not be far wrong if, without excluding other meanings, we associate the stroke on the cheek with the medieval "dubbing" of a knight, for, just as Baptism is the Sacrament of spiritual childhood, so is Confirmation that of supernatural manhood. In fact, it may be said that Baptism remains, as it were, incomplete until Confirmation has made us to pass from infancy (quasi modo geniti infantes) into the stature of the fullness of Christ.

The ceremony concludes with a beautiful and touching prayer in which the pontiff asks God "to grant that those whose foreheads we have anointed with the sacred chrism and signed with the sign of the holy cross, may, by the same Holy Spirit descending upon

them and vouchsafing to dwell therein, be made the temple of His glory."

In conclusion, he blesses the candidates in biblical phraseology: "Behold thus shall every man be blessed that feareth the Lord," and, tracing over them the sign of the cross, he adds: "May the Lord bless you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting. Amen."

In the Greek Church at the end of the rite of Confirmation, the candidate, standing erect and facing towards the East, recites the Lord's Prayer. The Roman Pontifical, in a final rubric, prescribes that the bishop admonish the godparents of their duty to teach their godchildren the Creed, the Lord's Prayer and the Hail Mary (quoniam ad hoc sunt obligati). This is still further emphasized by Canon 797 of the Code, which says that Confirmation establishes a spiritual relationship between the godfather and the person that has been confirmed, in virtue whereof the former is bound always to take an interest in his godchild and to take care that he receives a Christian upbringing.

(The next article of this series will deal with "The Holy Eucharist.")

ANSWERS TO QUESTIONS

FOR WHAT REASON MAY MARRIAGE BE CELEBRATED IN PARISH OF GROOM?

Question: Parishes A and B join. John who resides in parish A wishes to marry Mary who resides in parish B. The pastor of parish A arranges the marriage, telling the couple that they can be married there because John is an usher in parish A. Then he tells them to show themselves to the pastor of parish B and tell him about the marriage.

(1) Who is to interpret what is a sufficient reason for the pastor of the groom to witness the marriage when the bride lives in another parish?

(2) Is the above reason at all sufficient?

(3) Can the pastor of the bride be ignored altogether?

(4) What pastor assists at mixed marriages?

INQUIRER.

Answer: According to the common interpretation of commentators, the Code leaves it to the pastor of the groom to judge whether there is what Canon 1097, § 2, calls a "iusta causa" on the part of the groom to have the marriage ceremony in his parish. If, however, the pastor of the bride objects, saying that the other pastor has no sufficient reason to make an exception from the ordinary rule, and if the two pastors cannot come to an agreement, nothing remains to be done except to submit the matter to the bishop, and let him decide whether the groom has a good reason to request that the ceremony be had in his parish.

The mere fact that the groom is one of the ushers in his parish does not seem to us a reason for making an exception to the ordinary rule, especially because in the United States it is the general practice (long before there was any rule of Canon Law on the matter) to give preference to the parish of the bride. As that practice of showing courtesy to the bride is not only becoming, but has received the approval of the Church, one should not easily run counter to it. In many cases, of course, the bride may not have a home of her own in the parish to which she belongs, but may be merely a boarder in the place where she works. In such cases there may very easily be a reason why the marriage should be celebrated in the parish of the groom.

Can the pastor of the bride be ignored? How could he be ignored when the law requires that the banns of marriage be announced by the pastors of both parties if they belong to different parishes? The pastor who has the right to witness the marriage, should not send the

parties to the other pastor, but should write to the other pastor informing him of the intended marriage. This is the pastor's official business, which he should not leave to the parties.

What pastor assists in mixed marriages? The dispensation has to be obtained from the Ordinary of the diocese of the Catholic party (whether the non-Catholic is baptized or unbaptized), for the practice of the Church is not to deal directly with non-Catholics (though baptized non-Catholics do by the law of Christ come under the jurisdiction of the Church). It is the general practice, at least in the United States, for the Catholic party to apply to his or her pastor, informing him of the intended marriage and requesting him to obtain the necessary dispensation. We do not believe that Canon 1007, §2 (which says that "in every case it shall be the rule that the marriage is witnessed by the pastor of the bride"), at all regards mixed marriages. They are an exception from the general law, and do not, therefore, follow the general rule. Moreover, if the Church does not directly deal with non-Catholics, the pastor of the parish where a non-Catholic bride resides cannot deal with her concerning the marriage. If the pastor of the Catholic party has to make all arrangements for the marriage, it would be absurd to say that, after he has done all this, he has to send the parties to the pastor where the non-Catholic bride resides. In our "Practical Commentary of the Code" we had expressed the contrary view, but we think that view should be abandoned.

DISPENSATION FROM PRIVATE VOW OF CHASTITY

Question: Canon 1309 reserves to the Holy See the dispensation from the private vow of chastity, if it has been made unconditionally by a person fully eighteen years of age. Before the promulgation of the Code of Canon Law, the private vow of perpetual chastity was reserved to the Holy See when made by any person of the age of discretion, provided he understood the meaning of the vow. The question is whether a vow which was reserved under the former Canon Law and was made before the Code of Canon Law came into force (e.g., if a boy or a girl of seventeen years of age made the private vow of perpetual chastity) is reserved to the Holy See, or whether the bishop and others who have similar faculties may dispense with such a vow.

Answer: There is no direct answer to the question in the Code, nor is there any official declaration to the point. It is certain that the Code does not alter obligations assumed under the former law, nor cancel acts which were validly performed under the pre-Code

Law. The question of dispensation, however, has nothing to do with the validity and obligation of the act made (the promise made to God). If the petition for release from the obligation assumed towards God now comes before the tribunal of the Church, the present-day rules of procedure of that tribunal must be followed. The rule at present is that release from the obligation is reserved to the Holy See only in those cases in which a person fully eighteen years of age made an unconditional vow of perpetual chastity. Since the person who applies to the tribunal of the Church for release was not eighteen years of age when he or she assumed the obligation, the release is not reserved to the highest tribunal of the Church. Nothing has been changed concerning the original obligation, but the change is in the manner of procedure in procuring release from the obligation. Something similar happens in the exercise of jurisdiction in the Sacrament of Penance concerning the reservation of sins. If a sin is reserved in a certain diocese, and a person who does not belong to the diocese and committed the sin outside that diocese goes to confession where his sin is reserved, the confessor cannot absolve from that sin.

Contrary to the opinion here expressed concerning the vow of perpetual chastity, one might raise an objection from the declaration of the Committee for the Authentic Interpretation of the Code, October 16, 1919. The decision states that simple perpetual vows made before solemn profession in Religious Orders before the Code became law are to be subject to the former laws in reference to dismissal and the effect of the dismissal of religious in simple vows. However, private vows and the public vows in religious communities differ so much in the matter of dispensation that one may not draw a conclusion from a rule affecting public vows and apply the same to private vows. Moreover, in the religious vows there is not only the promise made to God, but also an agreement with the religious community, and chiefly for that reason the application of the laws in force at the time of profession is urged by the Holy See.

Deferring of Absolution against the Will of Properly Disposed Penitent

Question: May a confessor defer absolution if a penitent lives in proximate occasion of sin, when he promises to make the occasion remote and asks the

priest not to delay absolution? May the priest, nevertheless, defer absolution until the penitent proves by his conduct that he has removed the proximate occasion of sin?

Confessarius.

Answer: It would have been more practical and easier to give an answer to the point, if correspondent had singled out one special instance of a proximate occasion of sin rather than put the general question. Canon 886 prescribes that, "if the confessor has no reason to call in doubt the proper dispositions of the penitent and he asks for absolution, the absolution may be neither denied nor deferred." This is a free translation, for literally the Code says "if the confessor cannot doubt, etc." That phrase kills the apparent strength of the Canon which insists on absolution being given to those who have sufficient dispositions for receiving it. Experience teaches that in very many confessions the priest has reason to doubt the proper disposition of the penitent, and, if he gives absolution at all, he does so on a probability that the penitent is sufficiently well disposed to receive the divine pardon.

Much time and effort has been spent by a number of moralists since the promulgation of the Code to show that Canon 886 does not differ from the common teaching of moralists who wrote before the Code. What was that teaching? Moralists quite generally (with some contradicting) held that the confessor had the right, if he thought it a good means to bring about a more thorough amendment of the penitent, to defer the absolution, even though the priest did not doubt the right disposition of the penitent, and though the latter did not consent to the delay of absolution. If the teaching of moralists is interpreted to mean that the confessor may against the will of the penitent defer absolution even when he is certain that the penitent is properly disposed, Canon 886 undoubtedly contradicts that teaching, and forbids the confessor to act according to it. Practically, however, no experienced confessor would think of deferring absolution, unless he has some reason to doubt either the sincerity of the resolution to amend or the firm will to give up an inveterate habit of sin or a proximate occasion of sin, for in these cases a great effort may be necessary to give up sin, and the confessor may have reasons to doubt whether the penitent is really willing to make the effort.

In reference to the occasion of sin, it is evident that nobody may

expose himself to what is a proximate danger of sin, if there is no legitimate reason to put onself into such danger (the occasio proxima libera). The penitent who is not resolved to avoid that kind of an occasion, is not disposed for absolution. The real difficulty of the confessor is to know when an occasion of sin is a necessary one, and when the penitent has no sufficient reason to expose himself to the danger of sin. Even in a so-called necessary proximate occasion of sin, the confessor may be in doubt whether the penitent is sincerely resolved to use the means necessary to make the occasion of sin remote. When a confessor judges that a penitent has good and weighty reasons to expose himself to the danger of sin, and has good reason to believe that the penitent will use the means to guard himself against falling into sin, and therefore gives him absolution, he should not omit to remind the person that the absolution will not be ratified by God, unless his will to employ the necessary precautions against sin is sincere. With superficial persons there is danger that they may believe they have done all that was necessary so long as they confessed their sins.

Attorney's Liability for Search of Title. His Testimony in Court

Question: Marcus, a lawyer, searching a title to land, finds the title suspicious, but, owing to statements of the grantor upon which he relies, he passes the title. Marcus is convinced that he was entitled to rely on said statements that the title is good, but he feels that perhaps he was not entitled to rely on said statements in the face of his suspicions and that he should have investigated further. The situation seems to be moving towards a foreclosure of the mortgage. Marcus feels that the validity of the mortgage will be sustained, but he is afraid that he will be called as a witness, and that then he will swear to any and every thing likely to preserve his professional standing. However, Marcus is not sure that he will be called, or that the matter will ever get into court; these difficulties usually work themselves out harmlessly. Further, Marcus is unable here and now to say with certainty that he will swear falsely; he even feels that he would like to be strong enough to tell the truth, come what may; but the fear of consequent professional injury and humiliation makes him feel that he will not tell the truth. As a lawyer of experience, he knows what many religious clients have done to get out of a desperate situation. While it is apparent that Marcus has a general desire to do the right thing, yet he also fears or feels that he has a stronger desire to do the wrong thing to save his professional standing. SUBSCRIBER. Can Marcus receive absolution?

Answer: It is quite certain that, if a person employs a lawyer to search the title to a piece of real estate, the lawyer contracts the obligation to use due diligence to furnish correct information con-

cerning the title. If through his own negligence he passes a title as good and valid, and the party relying on such information suffers any loss, he is liable for the loss and has to indemnify his client. That the attorney in the above case did not do his duty, seems evident, for in a search of title the assertions of people whom he asks about the matter prove nothing—least of all the interested party, the grantor. The title must be traced by the deeds, last wills, and other records which show transfers of title to successive owners of the land in question. The lawyer knows this very well, and he had no right to pass the title as good in any other way.

The practical question which our correspondent wants to know does not deal with the question of possible injury which the lawyer's careless work may do to his client, but whether his attitude towards speaking the truth if questioned by the court concerning the title to the land does make him unworthy of sacramental absolution. We do not know what the court may ask him to state concerning the matter. One thing, however, is certain—that he is not permitted to make a false statement under oath. He is not allowed to swear to the validity of the title from the knowledge he obtained from the assertion of the grantor, for the court is asking him whether he knows the title to be good from the records he is supposed to have searched. Since he has only a suspicion that the title may be defective, he can truthfully say that from the records, in so far as he has seen them, he believes the title to be good. He may protect his own name and reputation so long as he can avoid revealing his carelessness without lying to the court, but, if he is determined to save himself the humiliation even by a false oath, he is not properly disposed to receive the sacraments. The reference to questionable practices of others, no matter who they may be, is of no consequence in his case, as is clear from the most elementary principles of Christian morality. There may be a temptation to follow bad example, but that is not an excuse from sin.

In the practical handling of a penitent who fears that some possible future complication may arise in which he might find it difficult to do what is right, it is best to get the penitent's mind off such possibilities. So many things might possibly occur in professional and business life that a person who starts worrying whether he will act conscientiously in all such complications would soon worry himself

to death. Let a person hope for the best, be determined to rely on the grace of God and his own good will to do what is right, and for the rest not "cross a bridge" before he comes to it.

Dispensation from a Matrimonium Ratum non Consummatum

Question: In these days when so much is written about the dissolution of marriage by the Church for reason of the marriage having been forced on the woman, and in another case because there was an agreement between the parties before the marriage which was against an essential quality of Christian marriage (its indissolubility), I have been puzzled by a case in which the young woman within about a week after the marriage declares that she has always had and still has such repugnance for the man that she would not and could not allow him to have conjugal intercourse with her. To my question why she married him, and that before a priest, she said that her life at home had been nothing but hard work and harsh treatment; that her stepmother wanted her to get out of the house and arranged for the marriage, and that she had no other choice than either to get out of the house and be alone in the world at the age of nineteen to twenty years, or marry the man. What shall I do to start the procedure in the case, and what plea for nullity shall I urge?

Pastor.

Answer: There seems to be a possibility of having the marriage declared null and void because of the impediment of force or fear, or, if that cannot be proved satisfactorily, the Holy See might be petitioned for a dispensation from the matrimonium ratum non consummatum. If the case is to be tried under the impediment of force or fear, the facts of the case should be sent to the diocesan matrimonial court with the request for the declaration of nullity. The petition comes from the party who believes she has been forced into the marriage, and, if the pastor draws up the petition, that party should sign it. After this, the matrimonial court will issue instructions to the pastor in what manner he should help to furnish the proofs, and how they should be drawn up. If the diocesan court declares the nullity of the marriage, the defensor vinculi has to appeal the case for a new trial at the court of the second instance which court is that of the archdiocese, if the case comes from a suffragan bishop, or, if it comes from an archdiocese, it is the court of that diocese which the archbishop has once for all chosen as the court of second instance.

If the case is to be tried by—or rather if a dispensation from the matrimonium ratum non consummatum is to be obtained from—the Holy See, the petition with the essential facts and the reasons for

the dispensation is to be sent by the petitioner (although somebody else may draw up the case and have the petitioner sign it) to the Holy See (i.e., the Sacred Congregation of the Sacraments), but the Ordinary of the petitioner is to forward the petition together with his own opinion on the case. The proper Ordinary is the one in whose diocese the marriage was contracted, or the Ordinary in whose diocese the petitioner has a domicile or quasi-domicile, but even the Ordinary of the petitioner's actual habitation may accept the petition and forward the recommendation to the Holy See. If the Holy See accepts the petition, it issues delegation to the Ordinary to prepare the case for the Sacred Congregation. The rules of procedure and the legal forms are given in a lengthy instruction of the Sacred Congregation of the Sacraments, May 7, 1923 (Acta Ap. Sedis, XV, 389, sqq.).

STANISLAUS WOYWOD, O.F.M., LL.B.

COMMUNICATIONS FROM OUR READERS

Pure Wheat Flour for Altar Breads

"The addition of other substances to the flour made for the purpose of bleaching or of preserving it, must be judged on the same principles as the addition of water or other liquids to the altar wine. . . . From various Decrees of the Holy See concerning the altar wine—especially from the Decree which allowed the addition of alcohol to weak wines to preserve them and in which the Holy See insisted that it be alcohol distilled from grapes—we can see how severe the Church is when there is question of adding extraneous matter to the natural product" (The Homiletic and Pastoral Review, October, 1927, pp. 78, 79).

As early as 1922 the City Board of Health of the City of New York deemed it advisable to pass the following ordinance in order to protect the inhabitants of the city from adulterated flours: Resolved, That Article 9 of the Sanitary Code be amended by adding thereto two new sections to be numbered 141-a and 141-b, to read as follows: Section 141-b, Bleached flour products intended for human consumption to be conspicuously marked or labeled.—No product intended for human consumption shall be brought into, or held, kept, sold, or offered for sale in the City of New York which is made from flour to which oxides of nitrogen or nitrous acid, or nitrates, or chlorine, or any other chemical bleaching agent has been added, unless the product is legibly and conspicuously labeled or marked with the words, "Made from flour bleached with—(giving the name of the bleaching agent used)." This Section shall take effect September 1, 1922.

If the City of New York is so solicitous about the adulteration of flour used by its citizens, certainly the Holy See would not tolerate the use of adulterated flour in the making of altar bread any more than she tolerates the use of adulterated altar wine. The commercial flours which are on the market at the present time, are not strictly speaking pure wheat flour, due to the various additions which are made to the flour for various purposes.

The kicking in of phosphate in flour is practised by many of the flour mills of the country, and many who are not using it at present are asking the manufacturers of phosphate about its uses, knowing that their flour does not give the desired results to the housewife that the phosphated flour does. Phosphate added to flour makes up for the deficiency of yeast used in the baking of bread. This practice has come into use during the last few years, and it is rapidly spreading. A flour containing the slightest amount of phosphate, is certainly not an absolutely pure wheat product, but an adulteration.

The Novadel Process is one of the many processes which are used in making a white flour. The Novadel Process is the one most commonly used, and is the addition of a novadelox (a chemical substance in a powder form) to the flour for the sole purpose of destroying the caratinoid pigment. This chemical is used at the rate of one pound to about thirty-five barrels of flour. The question arises: Is flour to which novadelox has been added a pure wheat flour? No, it certainly cannot be, for the addition of a chemical, regardless of what quantities have been added, is an adulteration. The Novadel Process is such a simple process that it has had a tremendous spread among millers, and is rapidly being taken up by millers who formerly had used no form of bleaching.

The Agene process is the forcing of a certain gas through the flour for the purpose of destroying the caratinoid pigment. This destruction of the caratinoid pigment by gas is certainly an adulteration, for, no matter how it is done, a certain amount of the gas will be absorbed by the flour thus changing its nature to a greater or lesser extent.

As to bleaching in general, there are various processes in use at the present time, and there are very few mills that do not use one form or other to bleach their flour. White flour is the cry of the bakers and housewives; and as only those flours that are excessively white find a ready sale, naturally the millers are being driven to use a stronger and a greater amount of bleaching compounds.

A READER.

CASUS MORALES

Some Pastoral Difficulties

By A. Vermeersch, S.J.

Case.—Reading of St. Antoninus, Archbishop of Florence and great moralist of the Order of Saint Dominic, that that holy man had received the surname of "Antoninus of the Counsels" (Antoninus a consiliis), a certain parish-priest (we may call him Nestor) began to aspire to the reputation of being himself an excellent and universal counsellor. Forthwith he made it a practice to answer promptly and without hesitation whatever questions were asked him, with the result that people became persuaded of his erudition and wisdom, and his house was constantly surrounded by a concourse of eager questioners. Encouraged by this success, Nestor conceived the idea of capitalizing it for himself and for the support of his church. He accordingly began to charge an entrance fee of one dollar to all who were admitted to his presence. If the consultation resulted in the giving of counsel, oral or written, the client was charged another dollar.

Informed of this practice, the bishop of the diocese summoned Nestor to appear before him and give an explanation. At this audience the bishop expressed surprise at Nestor's temerity, declaring that by these exactions he was making himself guilty of simony. At the same time the bishop objected to two other "practical errors," as he called them, on the part of the pastor.

In the first place, Nestor, in hearing confessions, after he had begun to recite the formula, "Dominus Noster Jesus Christus te absolvat," would never allow a penitent to complete his confession by supplying the accusation of a sin which he had forgot to mention. "Whatever sins you have forgotten to confess when the priest begins the formula of absolution," he would say, "must wait till the next confession."

Secondly, on one occasion when Nestor was responding to a sick-call, his sacristan broke the little bottle containing the holy oil for Extreme Unction, so that he could not get a drop that he could decently use for the anointing. Nothing daunted, Nestor called for some olive oil, thinking to supply the needed "oleum infirmorum" by blessing it himself. This proceeding he justifies by the following course of reasoning: "In the Oriental Rite the priests always bless the oil. The Latin priests had the same practice during more than a century. And the Codex, in Canon 1147, §§ 1 and 3, provides that blessings performed by a priest are valid unless the sanction of nullity is added to the prohibition. Now we are in a case of urgent necessity, in which one may do licitly whatever he can do validly." Acting upon the opinion thus formed, Nestor blesses the oil and administers Extreme Unction.

What can be said in defense of Nestor's conduct in these three cases?

Solution.—I. Was Nestor guilty of simony?

Here we must make several distinctions. The dollar charged for entrance into Nestor's house may be paid and received without simony. In that entrance there is nothing sacred: and, to the objection that the clients came for spiritual advice, we may readily answer that this internal intention is something entirely aside from the counsel itself, and thus the entrance even with such an intention remains a profane matter. Nestor was free to allow or to refuse admission to his house; and he was equally free to impose any honorable conditions upon those who desired to speak with him.

But the money received for giving the counsel itself is less free from objection. For a spiritual counsel one may not ask any money, even as a stipend for one's proper sustenance. We must not forget that stipends may be demanded only in those circumstances where they are expressly permitted by the Holy See, or are tacitly permitted by reason of a custom. Moreover, the solution of a doubt of conscience is always a spiritual matter, even though it concern temporal affairs. Consequently, simony was committed by our good friend Nestor every time he exacted a dollar for advice given in spiritual matters. The clients, of course, are not forbidden to give freely an alms on the occasion of receiving such counsels.

II. Was Nestor right in refusing to listen to the confession of other sins after he had begun the formula of absolution?

The confessor may, in charity, permit that the penitent, in order to make his confession more complete, interrupt him after he has begun to pronounce the formula of absolution. He is even obliged to allow this interruption when he has reasonable ground to fear that the communication which the penitent is attempting to make is necessary for the validity of the sacrament. However, in view of the dignity of the sacrament, which is instituted in the form of a solemn judgment, the priest may also refuse to permit such interruption. On the other hand, the penitent is not obliged to mention in the present confession a sin which occurs to him only after the priest has begun to give the absolution. Nowadays we may say that the formula begins with the words, "Dominus Noster Jesus Christus te absolvat," although those words are not essential for a valid absolution.

Nestor was therefore acting too peremptorily in always refusing

to permit an interruption. The rule given, however, may be very useful for scrupulous persons and for confessors who have to deal with them.

III. May a simple priest ever bless the oil for Extreme Unction? In the Latin Church a simple priest is not allowed to bless the oil for Extreme Unction, even in a case of necessity. In 1878, the Holy Office was interrogated whether one could approve or tolerate the action of a parish-priest who, needing blessed oil for Extreme Unction, had blessed it himself. The answer was: "Ad utrumque, negative."

A word more on this point. In 1611 and in 1842 the opinion that Extreme Unction could be validly administered without oil blessed by a bishop, was rejected as temerarious and near error (temeraria et proxima errori, see Denzinger, n. 1628, 1629). Nevertheless, it is not quite certain that such a blessing would be void. See Benedict XIV, De Synodo, lib. VIII, c. 1, § 4, where three opinions on this point are mentioned: that of Victoria, contending that the blessing is required only by the Church; that of Suarez, holding that even the Pope could not delegate to simple priests the power to bless that oil; and that of Cajetan, that the blessing of a priest is sufficient for validity. Benedict XIV observes that the validity of the blessing given by a simple priest is quite assured at least when he is acting with explicit or tacit commission of the Holy See.

Dispensation from the Law

By T. Slater, S.J.

Case.—John, a curate, had faculties from the bishop to dispense from private vows in the internal forum on the usual conditions. Among other penitents, a stranger (peregrinus) comes to him and asks for a dispensation from a vow which he has taken of total abstinence from intoxicating drink. John is doubtful whether he ought to accede to this request; however, he grants the dispensation because, as he says, favors are of wide interpretation. John, by delegation from the parish-priest, also dispensed several penitents from the law of abstinence. He uses the same faculty to dispense several peregrini (strangers) who come to him, and give them permission to eat meat on abstinence days, when on a journey or outside the diocese. It is asked:

(1) Could John dispense strangers from vows? Can the bishop do it?

- (2) Could he give residents of the place (incolae) leave to eat meat outside the diocese?
- (3) Could he give strangers (peregrini) leave to eat meat both within and outside the diocese?

Solution.—(1) Could John dispense strangers from vows? Can the bishop do it?

The bishop for a good reason can certainly dispense strangers from vows which are not reserved, provided that the dispensation does not trench on the rights acquired by others (Canon 1313). According to the case, John has received from the bishop delegated authority to dispense from private vows in the internal forum. A stranger comes to him, and asks for a dispensation from a vow which he has taken to abstain from intoxicating drink. Such a vow is a private vow, and it is not reserved. Therefore, it would seem that John could dispense from it. However, he doubts whether he can do so, but puts aside his doubt and gives the dispensation, because, as he says, favors are of wide interpretation. A better reason would have been Canon 85, according to which the faculty of dispensing is of wide interpretation, unless it was given for a certain number of cases. We are left to conjecture what the reasons were which made John doubt whether he could grant the dispensation. He may have doubted whether his power extended to strangers. It would be unusual to limit such a faculty as John had to his own flock. If it was not expressly limited, it would be right in case of doubt to apply it to strangers, because it receives a wide interpretation.

Another reason for John's doubt may have been whether in the case there was a sufficiently good reason for granting the dispensation; for a good reason is necessary for the validity of a dispensation from a vow. If there was a good reason for taking the vow, prudence suggests that it would be better for the penitent to keep it and not be dispensed. Still, there may be good reasons of health, or because the vow was taken without full deliberation or necessity, which would justify John in granting the dispensation.

(2) Could he give residents of the place (incolæ) leave to eat meat outside the diocese?

Yes, for the dispensations which he granted in the internal forum

were personal, not real or territorial; and personal dispensations follow the person like precepts—hærent ossibus (Génicot, I, 138 bis).

(3) Could he give strangers (peregrini) leave to eat meat within the diocese and outside of it?

Dom Augustine says: "Subjects by reason of domicile or quasidomicile may make use of such a dispensation also outside of the territory of the grantor. But *peregrini* or transient residents are benefited by the dispensation only as long as they reside in the territory of the grantor" ("Commentary on Canon Law," VI, 164).

Such a distinction and such a limitation of a dispensation might be annexed to it by him who gave it or by the Superior who gave him faculties to dispense. But, if no such distinction or limitation was expressly annexed to the dispensation, it could be used anywhere by either residents or strangers, as was said in answer to the last question. Neither Canon 1313 (which gives bishops power to dispense both residents and strangers from vows) nor Canon 1245 (which gives parish-priests power to dispense both their flock and strangers from the law of abstinence) imposes such a distinction or limitation as Dom Augustine imposes. Unless the contrary is expressly stated, we must presume that neither bishop nor parish-priest imposed such a distinction or limitation on John's faculties of dispensing.

From what has been said, it is clear that, if John had good and sufficient reasons for granting the dispensation from the vow of total abstinence from intoxicating drink, he cannot be accused of exceeding his powers. The same must be said of John's dispensation from the law of abstinence. Canon 1245 gives parish-priests power within their own territory to dispense both residents and strangers from the law of abstinence. No distinction as to the use of such a dispensation by residents and by strangers is made in the law. We must presume that no such distinction was imposed on John by his parish-priest, especially as Canon 476, § 6, says that in general curates should share in the whole parish care of souls, except that they have not the obligation to say Mass pro populo.

ROMAN DOCUMENTS

Approval of the Rule of the Third Order Regular of St. Francis of Assisi

In the preamble to the Rule of the Third Order Regular of St. Francis, our Holy Father, Pope Pius XI, points out the fact that God raised St. Francis of Assisi for the great spiritual reform so much needed in the thirteenth century. Besides the thousands and hundreds of thousands who listened to St. Francis and turned to a more Christian life in the world, many asked to be received into the three Orders which St. Francis founded. The Third Order for people in the world—the so-called Tertiaries, or Brothers and Sisters of Penance-led to the establishment of the Third Order Regular, because many of the Tertiaries were desirous of separating themselves entirely from the world and living in community after the manner of the other two Orders of St. Francis. Pope Leo X approved the Rule of Life for the Third Order Regular. Since that Rule has become obsolete in some things, and in others does not altogether harmonize with the Code of Canon Law, the Rule has been revised for the benefit, not only of the Third Order Regular, but also for the benefit of the many Franciscan religious organizations of simple vows.

THE RULE OF THE THIRD ORDER REGULAR OF THE SERAPHIC FATHER, St. FRANCIS

Chapter I

On the Essence of Religious Life

- 1. The manner of life of the Brothers and Sisters of the Third Order Regular of St. Francis is this: to observe the Holy Gospel of Our Lord Jesus Christ by living in obedience, chastity and poverty.
- 2. The Brothers and Sisters, in imitation of the Seraphic Father, promise obedience and reverence to the Pope and the Roman Church. They are also bound to obey their canonically appointed superiors in all things that concern the general and special purpose of their respective institute (from the Rule of the First and Second Order, Chapter I).

Chapter II

On the Novitiate and Profession

- 3. The Brothers and Sisters who are to be received into the Third Order must be faithful Catholics, free from suspicion of heresy, firm in obedience to the Roman Church, unmarried, free from debts, sound in bodily health, of a willing spirit, unsullied in their public reputation, and at peace with their neighbors. They must be carefully examined on these qualifications before being received by him who has the right to receive them (from the Rule of the Third Order approved by Pope Leo X, Chapter I), in which examination the sacred Canons and the proper Constitutions shall be observed.
- 4. The year of novitiate under the guidance of the master of novices must have the purpose of instructing the mind of the novice by the study of the Rule and Constitutions, by pious meditations and constant prayer, by learning those things that pertain to the vows and virtues, by suitable exercises to eradicate thoroughly the roots of vices, to control the passions and to acquire virtues. The lay novices shall, moreover, be diligently instructed in Christian doctrine by a special instruction given to them at least once a week (Canon 565, §§ 1-2).
- 5. At the completion of the time of probation those who are found qualified shall be admitted to profession.

Chapter III

On the Love of God and of Neighbor

- 6. After the removal of the obstacles to a saintly life by the three holy vows, the Brothers and Sisters shall strive to fulfill the Divine law which wholly depends on the love of God and of neighbor. Charity is the essence of all virtues and the bond of perfection. For the suppression of vices, the progress in grace, and the acquisition of the height of all virtues there is nothing better and nothing stronger than charity.
- 7. The frequent and even daily reception of the Holy Eucharist, which is at the same time a sacred banquet and a memorial of the Passion of Christ, is a great sign of and help towards the love of

Christ. The religious souls should be anxious to visit frequently and worship devoutly our Lord Jesus abiding with us in the wonderful mystery, for this is the greatest Sacrament in the Church and the inexhaustible source of all blessings.

8. The proof, however, of the love of God is the exercise of charity towards one's neighbor, wherefore charity towards one's neighbor should shine forth in the true disciple of Christ. Every word should be well considered, useful and true, for, if charity is to abound in deeds, it must first abound in the heart.

Chapter IV

On the Divine Office, Prayer and Fasting

- 9. The Brothers and Sisters shall, according to their own Constitutions, say the Divine Office with dignity, attention and devotion. The lay Brothers and Sisters shall say twelve Our Fathers for Matins and Lauds, and for each of the other canonical hours five Our Fathers.
- 10. Every day, unless they are legitimately impeded, they must attend Holy Mass, and provide a pious priest approved by the local Ordinary, who shall explain to them the Word of God on certain days and lead them on to the practice of penance and other virtues (from the Rule of the Third Order, Chapter IV).
- 11. They must daily examine their conscience before God as to their actions, words and thoughts, humbly ask forgiveness for their faults, and offer and recommend to God their good resolutions (from the Rule of the Third Order, Chapter IV).
- 12. All shall be anxious daily to increase and intensify the fervor of devotion by frequent meditation on the Passion of Christ. They shall follow and imitate the Seraphic Patriarch in order that they may be able to exclaim with St. Paul: "With Christ I am nailed to the Cross. . . . I live, now not I: but Christ liveth in me" Gal., ii. 19-20).
- 13. Besides the days of abstinence and fast which are obligatory on all the faithful, they shall observe those which their own Constitutions prescribe, especially the vigils of the feasts of the Immaculate Conception and of the Seraphic Father, Francis.

Chapter V

On the Manner of Interior and Exterior Deportment

- 14. Inasmuch as the Brothers and Sisters of this Fraternity are called Brothers and Sisters of Penance, they shall daily carry the cross of mortification as it behooves real penitents.
- 15. They must, moreover, abstain from all novelty in dress as well as in all other things. According to the salutary counsel of St. Peter, the Prince of the Apostles, they must lay aside all vain ornaments of this world and wear no bodily ornament except their proper religious gown (from the Rule of the Third Order, Chapter VI). They are, moreover, obliged to observe the closure according to the Sacred Canons and their own Constitutions.
- 16. They must be sparing in word and conversation, which are rarely indulged in without sin. The conversation of the Brothers and Sisters should be such that they may edify all by word and example, and they should be mindful of the words of the Lord: "So let your light shine before men that they may see your good works and glorify your Father who is in heaven" (Matt., v. 16). They shall announce peace to all with a humble and devout salutation: and they shall carry with them peace, not only in words, but always in their hearts (from the Rule of the Third Order, Chapter VI).

Chapter VI

On the Care of the Sick

- 17. If a Brother or Sister fall into some illness, nobody should refuse a helping hand, but it is the duty of the Superiors to provide proper service for the sick. The others who are not appointed to serve, should not be loath to visit the sick and comfort them with consoling words. Not only the sick, but also the old members and others who in any way are in distress, should gladly be served by all with works of charity, as it behooves the children of the Seraphic Father.
- 18. The principal duty of the Superiors is to admonish the sick Brother or Sister to accept the illness as a penance, to turn to God with all sincerity, to remind them of the approach of death and of the severity of God's judgment and of His Divine mercy (from the Rule of the Third Order, Chapter VII).

19. After a Brother or Sister has departed this life, the Superiors shall arrange that the burial services are conducted with great devotion (from the Rule of the Third Order, Chapter IX). For the soul of every deceased Brother or Sister the prescribed suffrages shall be faithfully performed.

Chapter VII

On Work and the Manner of Working

- 20. Those who with the assistance of the grace of the Holy Spirit have given themselves to the service of God, shall shun idleness and faithfully and devotedly occupy themselves with the Divine worship or with works of religion and charity (cfr. Rule of the Third Order, Chapter VII).
- 21. The religious shall, therefore, attend to their duties for God's sake, and whatever the Superiors ask of them they shall according to their ability do devoutly and faithfully, as was said before. They should not refuse to do even the less agreeable works that may have to be done—yea, they should rather do these than other duties, following the example of the Seraphic Father.
- 22. All things should be done in charity, and the holy love of God should impel the minds of the religious in the performance of work in such a manner that they actually do work for His honor and glory only, and that they act according to the admonition of St. Paul the Apostle: "Whether you eat or drink, or whatsoever else you do, do all to the glory of God" (I Cor., x. 31).

Chapter VIII

On the Obligation to Observe the Contents of the Rule

- 23. Everything without exception contained in the present Rule is merely a counsel to make easier the salvation of the souls of men, and nothing therein is obligatory under sin, either mortal or venial, unless a person is otherwise obligated either by human or Divine law (from the Rule of the Third Order, Chapter X).
- 24. The Brothers and Sister are, however, obliged to do the penance imposed by their Superiors, if they demand it for an infraction of some point of the Rule. They are also bound to the observance of the three essential vows: of poverty, according to the wording

of the respective Constitutions; of chastity, which obliges them to celibacy and, besides, to abstain from every internal or external act against chastity, which obligation is imposed by the very vow of chastity (and makes sins against chastity to have a double distinct malice); of obedience, by which they assume the obligation to obey the command of the legitimate Superior in accordance with the respective Constitutions (cfr. Rule of the Third Order, Chapter X).

25. All the Brothers and Sisters shall lead a life in conformity with the prescriptions of the religious state which they have professed, and especially shall they faithfully observe those things which pertain to the perfection of their vows. They should hold in great esteem whatever conduces to the following of the Seraphic Father in charity and poverty, for it is most becoming in a son to reproduce the likeness and the virtues of his parent.

Conclusion

Blessing of the Holy Father, Francis

Whosoever shall observe these things, may they in heaven be filled with the blessing of the Most High Heavenly Father and on earth with the blessing of His Beloved Son with the Holy Ghost, the Paraclete, and all the Virtues of heaven and all the Saints! And I, Brother Francis, your little one and your servant, confirm to you as far as I can inwardly and outwardly this most holy blessing which you may possess with all the Virtues of heaven and all the Saints now and forever. Amen (from the *Testament* of the Seraphic Father)—Apostolic Constitution, October 4, 1927; *Acta Ap. Sedis*, XIX, 361.

FEAST OF NORTH AMERICAN MARTYRS

The religious devotion to the North American Martyrs, Isaac Jogues, John de Brébeuf and their Companions, is increasing so constantly that the Bishops of the United States of North America at their annual Conference decided to petition our Holy Father, Pope Pius XI, for the privilege of the feast of the aforesaid Martyrs. His Holiness, therefore, at the instance of the undersigned Lord Cardinal Prefect of the Congregation of Rites, has graciously deigned to grant that in every diocese of North America, on September 26 of

each year, the feast of Blessed Isaac Jogues, John de Brébeuf and their Martyr Companions may be celebrated under the rite of double major, with the Office and Mass from the Common for Many Martyrs, except the prayers and Proper Lessons of the Second Nocturn as approved, with due regard to the rubrics—notwithstanding anything whatsoever to the contrary. October 26th, 1927.

A. Card. Vico, Ep. Portuen. Præfus. Angelus Marioni, S.R.C., Secretarius.

ERECTION OF NEW DIOCESES IN BRAZIL

Parts of the Archdiocese of San Paolo and of the Diocese of Campias in Brazil are to be separated, and a new diocese with its episcopal see in the town of Bragança is to be erected (Apostolic Constitution, July 24, 1925). The territory of the Diocese of Botucatu is to be divided and the new Diocese of Cafeland with the episcopal see in the town of Cafeland is to be erected (Ap. Constitution, June 21, 1926; Acta Ap. Sedis, XIX, pp. 368-372).

ERECTION OF THREE NEW DIOCESES IN BRITISH INDIA

The Diocese of Krishnagur in India is to be divided, and the new Diocese of Dinajpur is to be erected. The new diocese is to be entrusted to the Missionaries of the Pontifical Institute of Sts. Peter and Paul and Sts. Ambrose and Charles at Milan.

The Diocese of Dacca is to be divided, and the new Diocese of Chittagong is to be erected. The new Diocese is to be in charge of the Religious of the Holy Cross of the Canadian Province.

Part of the Archdiocese of Calcutta is to be separated, and the new Diocese of Ranchi created out of this territory. The new diocese is to be under the care of the Fathers of the Society of Jesus of the Belgian Province (Apostolic Constitutions, May 25, 1927; Acta Ap. Sedis, XIX, 373-376).

Erection of New Diocese in Japan

The Diocese of Nagasaki is to be divided, and the new Diocese of Fukuoka created out of the separated territory. The Diocese of Nagasaki, which through the care of the Fathers of the Missionary Society of Paris is well established and has a large number of Catholics, is to be given in charge of the native clergy. The Mission-

ary Society is to take charge of the new diocese, where the condition of the territory demands real missionary work. The new Bishop of Nagasaki, the first native bishop of Japan, was consecrated by the Holy Father himself in the Basilica of St. Peter (Letters Apostolic, July 16, 1927; Acta Ap. Sedis, XIX, 377).

PONTIFICAL APPOINTMENTS

Right Rev. John B. Peterson, of the Archdiocese of Boston, has been appointed Auxiliary Bishop to Cardinal O'Connell, Archbishop of Boston.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. Thomas McCarty (Diocese of Sioux City) and William Theodore Heard (Diocese of Southwark).

The following have received the Grand Cross of the Order of St. Gregory: Messrs. Patrick Lawler, Patrick McGovern and Murtha Quinn (Archdiocese of Philadelphia).

STANISLAUS WOYWOD, O.F.M., LL.B.

Hamiletic Part

Bermon Material for the Month of February

SEPTUAGESIMA SUNDAY

Athletes of Christ

By J. P. REDMOND

"So run that you may obtain" (I. Cor., ix. 24).

- SYNOPSIS: I. Introductory remarks on St. Paul's method of teaching. He becomes all things to all men.
 - II. The Corinthian Christians; the conditions in which they lived.

 Purpose of the Epistle. Special appeal of the Apostle's reference to their national festival, the Isthmian Games.
 - III. Lessons of Epistle also particularly appropriate to modern English-speaking nations.
 - IV. Two important elements in the athlete's training: self-denial and constant effort.
 - V. Application to the Spiritual Life.
 - VI. The prize is an incorruptible crown of eternal glory. A prize for everyone who finishes the course.
 - VII. Christ is the Supreme Athlete. We must follow His course if we wish to share His triumph,

St. Paul could honorably boast that he became all things to all men that he might save all. This does not mean that he tried to please everybody at any price. The person who does that is either weak or dishonest, and in the long run he pleases nobody. No one would ever think of accusing St. Paul of either weakness or insincerity. He knew when to say "no," and to say it emphatically; he did not hesitate to reprimand those whom he dearly loved when he disapproved of their conduct. With him there was no giving in, no compromising, on matters of Christian principle. What he meant when he said that he became all things to all men, was that, after the example of his Divine Master, he tried to win men's souls by adapting himself to the conditions of their lives, and by expressing the Master's teaching in terms best suited to their understanding.

Whoever said that, had the printing-press been in existence in St. Paul's time, he would have run a newspaper, revealed a shrewd

understanding of the great Apostle's character. To seize upon such a powerful influence over men's minds and to adapt it to the service of Christ, would certainly have been in full accord with St. Paul's methods.

The Epistle of today presents a good example of those methods. When St. Paul preached to the intellectual Athenians, he spoke the language of learning and philosophy, and even quoted one of their own poets. In writing to the Ephesians, a people who were familiar with military operations inasmuch as their city had often withstood sieges and was actually occupied by a strong garrison, he clothes his lessons in the terms of military life. "Take unto you the helmet of salvation, and the sword of the spirit," he says. But when, as in today's Epistle, he addresses himself to the Corinthians, he uses the language of athletics. The Corinthians were in fact a great sportloving community. Every third year, they held an athletic concourse which was famed throughout the ancient world as the Isthmian Games. The highest prize obtainable at these games was a thing of no value in itself-merely a crown of olive leaves of symbolic significance. But the winner of that crown was for the time being the proudest man in Corinth, and was more honored and respected than a victorious general.

THE CORINTHIAN CHRISTIANS

The Corinthian Christians to whom St. Paul wrote were recent converts from the vile and licentious form of paganism which corrupted the city—the worship of Venus. We must try to understand how hard it was for them to subject themselves to the strict moral discipline of Christianity. Constant watchfulness and austere self-denial were necessary. At times some of them gave way to discouragement, and some relapsed into grievous sin. St. Paul's letter was meant to encourage those who were depressed, and to admonish those who had sinned. He wisely appeals to their sport-loving nature by contrasting the spiritual life of the Christian with the athletic contests of the Isthmian Games.

He was well aware that his figurative expressions received additional force from the fact that the Corinthians regarded their national games, not merely as an amusement, but as a kind of religious rite.

Lessons Particularly Appropriate to English-Speaking Nations

The modern English-speaking nations have a world-wide reputation for their love of sport, their devotion to athletics. Although the conditions of our lives differ vastly from those in which the Corinthian Christians lived, the words of the Apostle make a special appeal to us. We too are thoroughly familiar with the ways of the training ground and the sports field. With us also the champion athlete is a popular hero. We know full well that young men who set out seriously to excel in any form of athletics, whether it be running, rowing or ball games, must submit to a severe course of training; moreover, they must keep up their training if they wish to retain their supremacy. Now, in the athlete's training there are two all-important elements which have their counterpart in the spiritual life; these are self-denial and unceasing effort. Thus, on Septuagesima Sunday, the message of the Epistle comes like the proclamation of a herald, warning us that the season of special training is at hand. The training of the candidates for the Isthmian Games covered a period of ten months. During that time they were strictly forbidden to indulge in any kind of ease or luxury. They were restricted to a moderate portion of plain, wholesome diet; all delicacies, especially sweetmeats and strong drink, were rigidly barred. Much the same system is followed in our own time. In fact, we can truly say that, apart from the austere Religious Orders, the only young men in this world who voluntarily submit to severe, systematic self-denial, are the athletes of a team who are out to win supremacy. Every ounce of superfluous weight must be reduced, every muscle and sinew must be developed up to the highest efficiency.

Two Important Elements in Physical and Spiritual Training

St. Paul compares the spiritual life of the Christian with the career of an athlete who is ambitious to win a race. In the spiritual sense, we are all competitors in the race. We do not compete against one another, but against our own evil inclinations on the one hand, and on the other against all those opponents without, who come to us

in the shape of temptations from the Devil, the World and the Flesh.

We too are obliged to submit to self-denial. We must willingly abstain from things that we like, things which are lawful in themselves, so that we may gain strength to resist the temptations of things which are attractive but unlawful. We may never relax our training, for the contest is to endure until the end of our earthly career. Self-denial must be part of our ordinary spiritual life. Our trainer, the Church, wisely insists that from time to time, in the penitential seasons, we should intensify our training.

But self-denial is only one side—the negative side—of the athlete's training. The positive side is no less important. By the positive side of the training we mean the frequent physical exercises at regular hours, whereby his strength and skill are developed to perfection. This is the part of the training which calls for that unceasing effort which also, as St. Paul points out, must have a parallel in the spiritual life. We too, if we would be good athletes of Christ, must have our exercises, and must be exact and strenuous in performing them. We must exercise our intelligence by reading Catholic books and hearing sermons, so that we may have a firm intellectual grasp of the sublime truths of our holy religion. We must be regular and attentive in fulfilling those duties which are, strictly speaking, spiritual exercise—daily prayers, attendance at Mass, frequentation of the Sacraments. These are the means by which we increase our spiritual efficiency, for they develop our knowledge and love of Jesus Christ. There must never be any slacking; like the athlete, we must always be spurring ourselves on to greater efforts.

WE MUST "WORK AT" OUR RELIGION

An old sea captain, who had not lost his faith but had fallen into neglect, once admitted to some of his passengers who happened to be Catholics, that he too was a Catholic but "didn't work at it." His quaint expression was more to the point than he may have realized. We must work at it, and hard work it is. The race in the spiritual world contrasts with the race in the world of ordinary athletics in that there is not one prize, but many prizes. In fact, there is a prize for every one who finishes the course, and the prize is not a mere perishable crown of olive leaves, but a crown of eternal glory. The

corruptive crown, as St. Paul calls it, was the symbol of earthly triumph; the honor and glory which it brought to the recipient was merely transitory; after a few years, perhaps even months, he was forgotten and outshone by another popular hero. Such is the way of the world. The incorruptible crown is the symbol of eternal happiness. Christ our Master is the supreme athlete. Like a giant exulting, He ran His course, the course which ended in the steep road up to Calvary. The crown He wore was the Crown of Thorns, and His throne of honor was the hard wood of the Cross. Yet, He outstripped His adversaries; He triumphed over sin and death. He has promised us a share in His triumph, but on condition that we follow Him also on His course. We too, each one of us in the measure that is required of us, must run up the steep track of Calvary, and sooner or later we must come to the Cross.

"Know you not that they that run in the race, all indeed run, but one receiveth the price? So run that you may obtain." In the great race of the athletes of Christ, there is indeed a prize for everyone, but everyone who wishes to gain the prize, must strive with all his might, with eagerness and sustained effort, as though the prize could only be given to one.

SEXAGESIMA SUNDAY The Seed Is the Word of God

By Aug. T. Zeller, C.SS.R.

"The sower went out to sow his seed" (Luke, viii. 5).

SYNOPSIS: Introduction: The Gospel story.

- I. Reading is a sowing. (1) It figures largely in the great choices of life. (2) It is a companionship. (3) It is a schooling.
- II. The sowers are many: (1) The news stands; (2) The book stores.

III. Are we doing our duty? Conclusion: Some things we can do.

In the Gospel of today, our Divine Saviour draws the attention of His hearers to some facts with which they were familiar in their daily life and work. As He spoke of the sower sowing his seed, almost everyone in His audience must have recalled how he himself

as he strode across his field scattering seed, saw some of it fall in the rich furrows, others beside him, and others again carried by the wind to the rocky ground or the hard pathway. As Jesus spoke, His hearers also recalled how they had often noticed the shoots appearing among the rocks and stray whisps of wheat among the weeds and feeble growth on the hard-trodden path—and the fate of each. This Jesus spoke by way of parable. To the Apostles He explained in full, and how simple is the explanation, how clear, how striking, and, we cannot help exclaiming, how obvious! "The seed is the word of God."

The word of God may be likened to a seed in all truth, because it has in itself the power and efficacy to make our lives rich in the fruit of good works; because it has in it the vitality to bring our characters, our personality, to the flower of perfection. One means by which the seed is scattered is by *reading*. It is of this we shall speak.

READING IS A SOWING

Our reading has a great influence upon us. Reading figured largely even in the life of many a Saint; it gave the first impetus to many a conversion; it brought the first inkling of vocation to many a soul.

We have a beautiful case in point in the life of Blessed Théophane Venard. As a nine-year-old lad, he was wont to pasture his father's goats on a hillside, called "Le Bel Air." There he gathered his playmates around him, and they would sing or read from books borrowed from the village parish-priest. Among these books, the "Annals of the Propagation of the Faith" had the greatest charm for the little boy. One day he was reading aloud to his companions the life of Ven. Charles Cornay, whose martyrdom on the missions was then recent. The account of the sufferings and death of this martyr for Jesus Christ touched him even to tears, so that at the end he cried out: "And I too will go to Tonking, and I too will be a martyr." From that time on his heart was set upon this goal, and eventually he reached it.

Another instance. Some years ago Professor John D. Whitney was professor of mathematics in the Navy, aboard the school-ship *Mercury*. One day a party of visitors stood along the rail of the ship, and a young lady dropped a book overboard. Professor Whit-

ney got one of the sailors to fish it out of the water, and he presented it to the young woman with the suggestion that he might be permitted to keep it until it had dried out, after which, he said, he would send it to her. At the time Professor Whitney was a non-Catholic, and the girl told him he might read the book after it had dried. He did read it—it was written by Father Fidelis, the Passionist—and through the book he was converted to Catholicism. He joined the Jesuits, and died as professor of Boston College in 1918.

It is quite natural that reading should have such an influence over us. It is a companionship of the most intimate kind. Renan, the French apostate, expressed this truth in regard to the "Lives of the Saints." He wrote: "It seems to me that for a true philosopher a prison cell with the sixty-four volumes of the Bollandists' Lives of the Saints would be a paradise. What an incomparable gallery is there presented of 25,000 heroes of most unselfish life! What an aristocracy of humanity! What an epic! There you will find the lowly and the great, learned and unlettered; but none of these Saints has an ordinary face. All appear as in the paintings of Giotto, great, brave, transfigured—like men who have better understood life's meaning, better than is possible for self-conceit and pride." Indeed, whenever we take up a book to read, we pass into the company of the writer and his characters, and are influenced by their thoughts and ideals.

In fact, reading is for most more than a companionship; it is a schooling. Most take the writer or some predominant character for their teacher. And many a one who would be ashamed to say that he took his views from the Church, quietly submits to the dogmatism of some author or editor who utters slapdash views on the deepest problems of life. Now, if reading has such an influence on us for good or for bad, it is clear we have a duty imposed on us—a duty of vigilance and selection.

THE SOWERS ARE MANY

Seed is being sown broadcast. The amount of reading "bolted," as Dean Howells says, by the American public is tremendous. Take a look at the news stand—almost any one, whether in the village or in the city. Hanging on lines, in row upon row, standing in racks

in serried array, piled heap upon heap on counters, you will find papers of every size and description. The figures are staggering. New York, for instance, has 1,100 weeklies and 208 dailies and over 800 bi-weeklies and monthlies; Illinois has over 2,000 daily, weekly and monthly papers: Pennsylvania over 1,500; and so on through all parts of the land. And some of these count their subscribers and readers by the hundred thousand and even by millions.

Look at our bookstores and book departments. Last year over twelve million volumes were issued under the head of philosophy and religion alone; over fifteen million juveniles; over a million books of history and three million of biography. Books of fiction run into many millions more—probably twenty millions.

There is no doubt about it, seed is being sown. But is it the word of God? Hardly anyone would say so. Arthur Guiterman thus briefly and trenchantly characterizes most of the books of fiction:

The novel that is great is melancholy And gloats on squalor, weakness, crime and folly.

But the thought of this broadcast sowing suggests at once a number of comments. In this mass, the Catholic papers and magazines are as a drop in the bucket; Catholic books do not noticeably swell the totals. Are we doing our duty in reading? Are we failing in our duty of vigilance and selection?

ARE WE DOING OUR DUTY?

Some things would give us pause before we reply. I refer to a few cases which we have a right to take as typical At one of our Universities, 486 students were asked how many Catholic books they had read in College. More than half (286) replied that they had read none; 72 had read less than five; 44 had read one; a little more than 50 were readers of Catholic magazines.

Father Garesché supplies another instance, in an article in *The Queen's Work*. He says: "A short while ago we invaded the book floor of a great department store. 'Where are the Catholic books?' we asked demurely. 'We have none, except prayer books—prayer books, rosaries and crucifixes,' the attendant replied. 'Doesn't anyone ask for Catholic books?' The city is half Catholic, I think.' 'Very seldom, indeed. And, if they do, we get them from the Catholic bookstores.' 'And where are the religious books?' we asked.

The attendant pointed to divers shelves, and there indeed, ranged in baleful profusion, were books on spiritism, on New Thought, on sundry ologies and isms, but nary a Catholic book in all that wilderness."

The Secretary of a Catholic Woman's Club in a small town had prevailed on the librarian of the public library to put in a few Catholic books. On her return to the library some time after, she found that some of the books had been called for once or twice, and then were left to gather dust on the shelves.

WHAT WE CAN DO

We have an evident duty in the matter of Catholic reading—a duty of reading, a duty of vigilance and selection, for ourselves and for those under our care.

We must begin by having the courage of our convictions. An incident is told of Charles F. Lummis, the well-known writer. He was asked one day by a sweet young thing whether he had read the six novels rated in the newspapers as the "best sellers" of the day. "No," replied Lummis promptly, "and, thank God, I don't have to."

We must begin early to give our children a liking for Catholic reading. At a gathering of Catholic Alumnæ the following occurred. The lady tells it herself.

"'Do you know the story of the *Three Little Bears?*" I asked a little tot who was present with her mother. The little one looked up with wide-eyed wonder and replied: 'No, I don't.' 'Gracious!' I exclaimed, turning reproachful eyes upon the mother. 'You are neglecting this child's literary education; she knows nothing of the *Three Little Bears!*" The little mother smiled, as one smiles who stands on certain ground awaiting victory, and answered: 'Maybe so; but, let me surprise you, she knows the entire story of the Nativity of our Lord and of the Crucifixion.'" And should not such books for children be in the nursery?

We must have books and magazines at home, ready to hand. A book in the hand is better than two or a hundred in the library! We must create sane and healthy opinion in the matter of reading, by talking about and recommending Catholic books and by reading—if we do any reading—such books ourselves. Our missionaries, both in the foreign and in the home mission fields, are calling for

books and magazines—Catholic, of course. We can carry on an apostolate of remailing. Most Catholic papers and magazines carry a book review section, with accounts of Catholic books and otherwise suitable books. There we can gather information and guidance.

Always let us bear in mind that seed is being cast over the whole land. The good seed is the word of God. It must not be due to any fault of ours that the good seed is stifled by the bad in our homes, in our own hearts, or in the hearts of those who are in our care.

QUINQUAGESIMA SUNDAY

The Prayer of the Blind Man

By Joseph A. Murphy, D.D.

"Lord, that I may see!" (Luke, xviii. 41).

SYNOPSIS: Introduction: Scene.

I. Pitiable state of the blind man.

II. His prayer sprang from faith in Jesus. It was that he might see.

III. Confident persistence of his prayer an example for us in Lent.

IV. Its value for us that we may see in true light: (1) Ourselves; (2) Our neighbor; (3) God's will; (4) Christ. Conclusion: The blind man's prayer should be our prayer.

It is a pathetic scene that the Gospel places before us this morning. Jesus is on His way to Jerusalem to suffer and die. He unfolds in detail to His mystified Apostles the panorama of His Passion, but they do not understand. The mystery of the Cross is too much for them. Still dreaming of a glorious Messiah who would exalt Jerusalem to heights of temporal prosperity, they cannot see that in the defeat of the cross Christ will find victory, that in death He will find life. They cannot understand that it is necessary for Christ to suffer in order to enter into His glory.

But there was a poor blind beggar sitting by the wayside. His bodily eyes were indeed darkened, but the eyes of his soul were wide open. "Jesus of Nazareth is passing by." Here was opportunity, long sought, earnestly prayed for. Jesus of Nazareth—the Son of David, the Messiah! Long he had pondered those sweet names. Long he had prayed that he might meet Jesus. Jesus had

healed the incurable lepers, had raised Lazarus from the dead, and, above all, He had made the blind to see.

THE BLIND MAN'S PRAYER

The desire of the blind man sprang to his lips in piteous appeal. Louder and louder rose his clamorous prayer: "Jesus, Son of David, have mercy on me!" The bystanders had told him Jesus of Nazareth was passing by, but he addressed Christ as Son of David, heir to the eternal throne promised of old by the Prophets—no mere citizen of Nazareth passing here, but the eternal heir to David's throne, with the power of God in His hand to heal the world of misery and sin. "Jesus, Son of David, have mercy on me!"

Jesus heard the prayer. He always hears the earnest prayer of faith. He stopped. They lead the blind man to His feet: "What wilt thou that I do to thee?" Jesus knew what the blind man was praying for, but He had instructed the people: "Ask and you shall receive, knock and it shall be opened to you." That is why God gave us intellects—to use them; and we must pay respect to God and acknowledge His sovereignty. How foolish those who deny the necessity of prayer, when our Lord Himself taught us to pray even for our daily bread! Our Lord knew what that prayer was to be, but he demanded that confession of weakness, that cry for help, and from the very soul of the blind man the prayer came: "Lord, that I may see!"

Lord, that I may see! That I may read again the book of nature with its unfailing beauty and variety of things, the changing panorama of the seasons, the glory of a sunrise, the whiteness of snow, the blazing stars at night, the play of color and light on the ever-varying ocean! Lord, that I may see again the faces of my loved ones! I know their step, I sense their presence; but I would look again into the face of my beloved mother and father; I would see again the almost forgotten faces of brother and sister, who have grown into manhood and womanhood since last I beheld them. Lord, that I may see with head erect so that I may walk without stumbling, so that I may give up this life of beggary and earn my living looking my fellow-man in the face and walking in honesty, owing no man anything. Lord, it is hard to be a beggar, owing a wretched living to the scant courtesy and scantier charity of the passers-by.

HIS PRAYER SPRANG FROM FAITH

Christ was deeply moved by this confident prayer of faith. He answered it immediately. "Receive thy sight, thy faith hath made thee whole." He loved this prayer for its very importunity. It was in a sense out-of-place, an unseemly interruption of His journey. The people tried to remonstrate with the blind man—tried to hush him up, to shame him into silence; but, trusting in the mercy of Jesus, he overcame all obstacles and prayed all the harder. He who at the end of a hard day's journey suffered the little ones to come to Him, will never refuse to hear His children's prayer. He who bade us to pray always, would not have us be hushed into silence by anything in this world. Pray always, then, and with deep faith and entire confidence, with absolute abandonment to God's holy will. Our prayer will always be heard, always answered—not always according to our will, but in a better way, according to God's will.

WE TOO ARE BLIND

So we can learn from the prayer of a blind man, because we are all, in a sense, blind men. Were not the Apostles blind to what Christ—in what seems to be perfectly clear language—prophesied? Although, thank God, we have the use of our bodily eyes, are we not all soul-blind to a great extent, even as the Apostles seem to have been? Truly, dearly beloved, I believe that today, and all through Lent, we might well echo this prayer of faith; that we too in our blindness should have often in our hearts and on our lips the blind man's prayer: "Lord, that I may see!"

That I may see myself as God sees me. To know oneself was written by even the pagans as the first requisite of all knowledge, the very cornerstone of the edifice of true wisdom. It certainly is the foundation of true humility. The poet cried for the gift "to see ourselves as others see us." Might not soul-blind Christians cry out in earnest prayer to see themselves as God sees them, to realize just what they amount to in God's sight? After all, God's estimate alone is just and true, and it is the one estimate that has eternal value. What we think of ourselves, has little importance; we are all too apt to have a good conceit of ourselves. What our neighbors think of us, may be all wrong; for our friends, who love us, esti-

mate us too highly, and our enemies may altogether despise and underrate us. The friendly neighbor is prejudiced in our favor; the enemy, against us. Our real value is what God thinks of us. Well might we pray then, earnestly and often: "Lord that I may see!"

WE NEED A NEW INSIGHT INTO OUR NEIGHBORS

As self-knowledge is the foundation of all knowledge, so a true estimate of our neighbor is the foundation of all charity. It is easy for me to love and to be of service to my neighbor, if I see him as a child of God, and, therefore, as my brother and Christ's brother. That is, I must see him too as God sees him-a creature made to His image and likeness, freighted with immortal destiny, sinful perhaps, but ransomed by the blood of Jesus Christ, who has called him, as He calls all men, His dear brother and co-heir. What instant charity wells in my heart, as I begin to glimpse the possibility of this vision! For I know that, if I love not my neighbor in whom I should always strive to see God's image, I cannot love God whom I have not seen; and that, if I serve not my neighbor who is Christ's brother, I cannot serve Christ; for, "inasmuch as ye have done anything for the least of these My brethren, ye have done it to Me." Let us pray most earnestly: "Lord, that I may see Christ in the poor, Christ in the prisoner, Christ in the sick, Christ in the unfortunate, so that I may hear this welcome: 'Come, ye blessed of My Father, I know you well, for when I was naked you clothed Me, when I was hungry you gave Me to eat, when I was sick and in prison, you visited Me."

A BETTER INSIGHT INTO GOD'S WILL

Not only that we may serve our neighbor better, but that we may serve God better: "Lord that we may see! That we may see the holy will of God in our behalf!" There is not a Catholic here who does not pray daily: "Thy will be done!" But often it is hard for us to see clearly God's will! Many times in the course of a year there stretch before us two pathways, equally inviting, and we know not which to follow. Oftentimes duty itself is divided, and we do not know which call to our obedience is the stronger. Problems such as these arise before our obscured vision, and they would be solved at

once if we only knew what God wanted. To see and to follow God's holy will in sickness and in health, in poverty and in prosperity, in the rough paths of life and on its smooth highways—this is our need, this the object of our prayer. How we envy the clear vision of those blessed of God, who see only His will in all things, and are able to follow it with resignation-nay, even with joy, no matter where it leads them, no matter how rough and soul-trying the way! Their spirit of conformity with God's holy will-which they see clearly—helps them immeasurably in the battle of life. In apparent defeat, nailed to the cross of poverty or suffering, their spirit soars above the sorrow and the anguish. Their bodies may be racked with pain, their hearts torn with the sadness of desolation, but the spirit is never broken; they are not hopelessly crushed and they never despair, because they see clearly God's holy will and resign themselves to it. The solid conviction is theirs that, in His own good time, their tears will give way to happiness, and their sorrow to joy, in the peace that passeth human understanding.

"Lord, that I may see Thy holy will in all things, faithfully accept it and follow it. Give me but Thy love and Thy grace, and then do with me what thou wilt!" Whole nations have gone down in abject defeat, have walked in the valley of sorrow, and have emerged with unbroken spirits and even mirthful hearts, because they walked and they talked with God, and because they freely and generously accepted His holy will in their regard. "God's in His heaven, all's right with the world," is the burden of the prophet's cry as well as of the poet's song; and our worrying, fretful, restless generation needs this philosophy of life, as much surely as any people that ever lived.

A BETTER INSIGHT INTO CHRIST'S EXAMPLE

"Lord, that I may see Him in whom Thy will was most perfectly carried out as the model to all Christians, Christ Himself. Give me to behold Him in my own life and actions, to cry out in very truth: 'I live, now not I, but Christ liveth in me.' Grant me, in Thy divine mercy, to see Him in my neighbor, to see His holy will in all about me. Let me see Him steadfastly and always, conscious of His presence near me, leading, guiding, guarding, directing. Let me learn to live each hour in His presence, to see Him clearer and

clearer as the years of my life unfold and I grow aged, until anything that is not of Christ shall have no charm for me." How often, dearly beloved, can we not read an ennobling lesson in those lovely old saints we meet in our daily lives, waiting patiently for death to bring them their summons home to God! The things of this world have little interest for them; they seem to have already penetrated the veil. They ponder at times the past, but for the most part their thought is for the future, and their gaze is fixed in an eager hope, that is almost a certainty, on a blessed eternity. Oh, how beautiful to grow old in the loving knowledge of Christ, to see, as the storms and passions of life abate their fierceness, the gentle figure of Christ clearer and clearer before the eyes and the soul, to feel ever deeper in the heart the great love for Him crucified, to be able almost to reach out and touch Him as He stands waiting for us in Paradise! And there is the lasting hope, that once the veils of this earthly life are removed, we shall see Him, face to face. "Oh Lord, that I may see!"

This then, my dear brethren, is the message of hope that comes to us across the years from the blind man of Jericho. To the world of his day he was but a blind beggar; by the grace of God he has become a symbol of a hope that will not be frustrated, the hope that rests on the mercy of Jesus Christ. The Church has done a good thing in bringing this beggar before us this morning, as we are about to enter the holy season of Lent. It is our opportunity to make his prayer our own throughout these days of serious meaning. Jesus is passing by-indeed, He waits for us in His lonely station of the Tabernacle. We know our need, our fatal spiritual blindness. The eyes of our souls are darkened; we do not see ourselves as we are before God; we have lost touch with our dear Lord. Veritable blind beggars on the highway of life are we. But Jesus is near us. We call out to Him, again and again, until our very persistence becomes a prayer, asking for His help: "O Lord, that I may see!" So praying, so learning really to see with God's own sight, we shall come to the end of Lent better men and women, knowing our real selves, following God's clear guidance, sincerely loving our neighbor, reverently intimate with Jesus Christ. Unceasing, unfaltering, truly confident prayer will bring us this great grace of unclouded spiritual vision.

FIRST SUNDAY OF LENT

The Temptation of Christ

By H. B. LOUGHNAN, S.J.

"At that time Jesus was led by the Spirit into the desert to be tempted by the devil" (Matt., iv. 1).

SYNOPSIS: I. The Scene.

II. The Central Point of the Mystery.

III. Christ's Temptation assures us of His sympathy and help in our own temptations.

IV. Holiness is no guarantee against temptation.

V. Example of St. Gertrude.

VI. Our Lord shows us how to face temptation.

VII. God's own advice.

A gaunt unkempt man, with hunger staring through His eyes, yet with the face of one who has been for long communing with God—my brethren, who is this? It is God Himself, yet really man, made like unto us in all things except sin. For forty days has He been alone in the wilderness, the only creatures around Him being the wild beasts which infest that part of the desert northwest of Jericho, now called Quarantania. The night dews of the wilderness have fallen upon Him; the scorching sun of the plains has burned and parched Him; while His soul gained strength from prayer, His emaciated body tells the tale of long days without food: "And He was hungry." Freely had He gone into the desert to face this period of fast and prayer. Yet, in His own human soul had He felt the strength of the inspiration of the Holy Ghost. "He was led by the Spirit," we are told in St. Matthew. "He was driven by the Spirit," is the more energetic expression of St. Luke.

THE CENTRAL POINT OF THE MYSTERY

The story of the Temptation has been read for you in the Gospel of today. I shall pass over many of the interesting questions that arise concerning it. For example: "Did the devil really know that Christ our Lord was God?" "In what sense did the tempter show our Lord all the kingdoms of the world?" "Did the evil spirit appear—as is generally thought—in human form, and in his vile hands take the all-holy God and set Him on the pinnacle of the Temple?" Rather shall I focus your attention upon the central

point in the mystery before us—namely, the Divinity of that man who is famished and weak and thirsty, and who is tempted by the Evil One, and has the foul suggestion of devil-worship put before Him as the price of world-empire. For, if with the eyes of faith you see behind the veil of flesh and can murmur: "My Lord and my God," then you can learn the great lesson taught by this mysterious and lonely scene in the wilderness. For, in very truth, it is the God-Man who is tempted—not indeed that it was possible for His will to lean towards evil or be attracted by it, for Jesus Christ, whose holiness is that of God, was physically incapable of sinning. Yet, the humiliation of His coming into contact with the foul spirit of evil contains a most consoling lesson for you and me.

HIS TEMPTATION ASSURES US OF HIS SYMPATHY AND HELP IN OUR OWN TEMPTATIONS

In the first place, bear in mind that the disciple is not greater than his Master. If He was thus humiliated, you can the more confidently turn to Him for help in your temptation. For does not the sorely tried St. Paul remind us: "Wherefore it behoved Him in all things to be made like to His brethren, that He might become a merciful and faithful high-priest before God. . . For in that wherein He Himself hath suffered and been tempted, He is able also to succor them that are tempted" (Heb., ii. 17-18). "For we have not a High-priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin" (Heb., v. 8).

You naturally and rightly expect the help of sympathy from one who has experienced those very trials which weigh you down. Thus, if a child or a loved one dies, a mother who has felt the same heartache as you feel can share your feelings and console you. Or again, one who has felt and has triumphed over those very weaknesses of character which make you feel so helpless, can best cheer you on to further effort and help you to win through in the end. Now, such a one is our Master Jesus Christ, at the same time God and Man; for "we have a High-priest who can have compassion on our infirmities," and is able to succor those who are tempted.

HELP FROM UNION WITH CHRIST

This is why to those that have to struggle against temptations the

Church recommends the frequent reception of Holy Communion; for the human heart of the God-Man which then beats against the heart of His creature, can give the strength that is sorely needed. Sometimes gradually, at other times all at once, the personal love of Jesus Christ captivates the soul, and teaches it to hate what was before loved; temptation then becomes a source of merit and its danger is lessened. If the priest were free to discuss his experiences with souls that come to him for guidance and help, he could tell of many miracles of grace, where the hidden beauty and strength of our human nature has been brought to the surface, instead of being buried under the accumulated heaps of ugliness and sin which habit has brought in its train. When you read that "Jesus was led by the Spirit into the desert, to be tempted by the devil," remember that you have a High-priest who has compassion on you and who can help you. Do not merit His reproach: "They will not come to Me that they may have life." Rather take courage and accept His invitation: "Come to Me all you that labor and are burdened, and I will refresh you."

Holiness No Guarantee Against the Possibility of Temptation

In the second place, learn a most consoling lesson from this account of the temptation of Jesus Christ. It is this: holiness is no guarantee that ugly suggestions of evil will never come into the mind; for who is holy as is Jesus Christ? Moreover, you will find that, even at the zenith of their holiness, the Saints of God were often tempted in the most distressing manner. Thus, while on the hand we have Saints like Aloysius who reaped to the full the reward of their heroic safeguards against their chastity being assailed and were not tempted against this virtue, yet on the other hand remember that the virginal St. Gertrude was troubled with the foulest images and suggestions. Likewise, St. Augustine tells us in his "Confessions" that after his conversion he still had to face the humiliation resulting from past habits of sin; for he was not able to banish from his mind the recollections of the past, which had seared his memory and left there the scars of which from time to time he was unpleasantly conscious. Though he had genuinely and

humbly repented, the pictures of past sin could not be entirely blotted out. They would repaint themselves on the canvas of his imagination, despite his wish that they should lie buried in the sea of God's mercy. He humbled himself by recalling what he owed to God's forgiveness; and he consoled himself by remembering that he was not now responsible for these temptations, since he repented of their cause and did not wish the pleasure which they excited.

EXAMPLE OF ST. GERTRUDE

This is a most important lesson to bear in mind, for there are not a few who are troubled in their conscience when evil suggestions come to them. Let them remember always that temptation is not sin; that God is still the guest of their souls, even though the surface is disturbed by the breath of evil suggestion. I told you just now of St. Gertrude's experience; let me complete the account she gives of it. After the temptation was over, she lovingly complained to Jesus Christ: "Lord, where were you when I was assailed by these temptations, and my heart was filled with impurities which I wished far from me?" "My child," He replied, "I was in the midst of thy heart. It was I that prevented thee from yielding." If it was thus with the near friends of God, may it not be with you? If even the Man-God suffered the humiliation of being tempted by the devil, you must not expect to be immune, nor must you think that your temptation is a sign of God's displeasure.

OUR LORD SHOWS US HOW TO FACE TEMPTATION

In the third place, recall the circumstances of our Divine Lord's victory over temptation. He had fasted and had prayed. He did not dally with the tempter, but was quick to repel him. Here also is food for thought; for Jesus Christ is our example, and most of the things that He did and suffered were for our instruction.

We must take the natural and the supernatural safeguards against temptation. Bearing this in mind, the Church orders her children to undergo the inconvenience of fasting during the Lent which we are now commencing. The results of this are as follows: the will is braced and strengthened by a man's forcing himself to undergo unnecessary inconvenience; for, when pleasure that is sinful allures the mind, the ability to refrain even from lawful pleasure is a pow-

erful asset in one's favor, whose will has already been trained not to follow every whim and desire. Further, the Lenten fast reduces the excess of vitality in the body. This lessens its tendency to revolt against reason. Then, again, when the motive for self-denial is supernatural, you merit further actual grace to withstand temptation.

And from our Lord's conduct in the desert learn a further lesson. It is this: do not dally with temptation, but manfully resist it from the very beginning, before it gets a stranglehold upon the wavering will. Successful resistance is assured by brusquely turning the mind away from the thought that prompts to evil. For this short ejaculatory prayer is the golden means.

GOD'S OWN ADVICE

In conclusion, let me quote for you the advice which God Himself gives you on temptation; and which you will find it in the second chapter of the Book of Ecclesiasticus: "Son, when thou comest to the service of God, stand in justice and in fear and prepare thy soul for temptation. Humble thy heart and endure . . . make not haste in the time of clouds. Wait on God with patience: join thyself to God and endure . . . take all that shall be brought upon thee; and in thy sorrow endure, and in thy humiliation keep patience. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. Believe in God, and He will recover thee: and direct thy way and trust in Him. . . . You that fear the Lord, wait for His mercy; and go not aside from Him, lest you fall. . . . Believe Him, and your reward shall not be made void. . . . Hope in Him, and mercy shall come to you for your delight. . . . Love Him, and your hearts shall be enlightened. . . . Know ye that no one hath hoped in the Lord, and hath been confounded. . . . Who hath called upon Him, and He hath despised him? . . . Woe to them that are fainthearted, and trust not God, and therefore they shall not be protected by Him . . . God is compassionate and merciful, and He is a protector to all that seek Him in truth. If we do penance, we shall fall into the hands of the Lord, and not into the hands of men. For, according to His greatness, so also is His mercy with him."

Book Reviews

AN ARCHITECTURAL HANDBOOK FOR THE PRIEST

From his very creation, symbolism has played an important rôle in man's life, especially in his religion. And rightly so, for after all it is by symbols—"the things that are made"—that "the invisible things are understood." For symbols form the bridge by which the intellect of man is carried from the finite to the Infinite; with their implications they are the incentives that cause him to seek the higher things of life; they teach virtue and truth in a silent eloquence all their own; they address man's intelligence, enforce his religion, clothe the necessary things that his nature is incapable of beholding; in a word, they point heavenwards, and stand for him as signs that call forth the finer gifts and better qualities of his nature, that aid and urge him in the service of his God.

Among the greatest of man's religious symbols are Churches, the Houses of his God, which are destined as temples for the Real Presence and "the places where His glory dwelleth." For in these monuments of lasting stone is contained an outward expression of the inward Beauty, an intimation of the very presence of the Source of all that is beautiful, and the tribute of one of the greatest of man's natural gifts—his esteem of the beautiful.

Thus it was that, with their simple faith and the consciousness of the "Word made flesh and dwelling amongst us," the Middle Ages reared lofty cathedrals, undying monuments of beauty, to express these facts: the value of symbolism to bring man nearer to God, the suitableness of majestic temples to house the King of Kings. It taught these lessons to its own people—for it made its cathedrals to be their Bible; it teaches them yet in Chartres, Amiens, Seville, Burgos, Ulm and others; it will teach them as long as these monuments remain.

Since it does, is it not high time that America profited by these lessons that the faith of the past holds out to her? Her eyes are not yet quite opened to the importance of these beautiful sanctuaries in the life of a people. It is true that to some extent she senses the necessity of imitating these great achievements of the Middle Ages, as some of her churches testify: St. Patrick's Cathedral in New York, the Shrine at Washington, the Cathedrals of St. Louis, St. Paul and Wheeling. But not yet has she discerned with fully opened eyes the spiritual advantages of such lasting monuments.

To aid her, Mr. Edward Joseph Weber of Pittsburgh—one of the foremost ecclesiastical architects of the country—has put forward a work that promises to render a pioneer service by the knowledge it

imparts and the inspiration it yields in the much neglected field of beautiful church-building. He entitles his volume "Catholic Church Buildings, Their Planning and Furnishing,"* and within its covers he discusses all that pertains to beautiful yet economical ecclesiastical architecture. On almost every page he gives practical knowledge and advice on the subject. He clearly shows that, for a church to be beautiful, it must be a harmonious whole, and that this depends on the choice of a Catholic and competent architect; that the fallacy of bad building consists in not employing such a man as well as in the belief that architecturally beautiful and splendid buildings cost more; that beauty, the cost and the grouping of buildings depend also upon the choice of a site. In fact, he treats the problem of church-building from every angle, including chapters on the creation of the Small Church, the Large Church, the Cathedral; on Sacristies, Baptisteries, Windows, Doors; on Altars, Reredos, Ciboriums, Confessionals, Pulpits. The subjects of Church Decorating and Symbolism both receive due attention; and in these are to be found various means and methods for creating in a church an atmosphere calculated to inspire devotion. A chapter on Rectories, Convents and Schools, and a Glossarv of Architectural Terms conclude the work.

Aptly illustrated and beautifully bound, the worth of the volume cannot be too highly estimated. Its value to the architect, the antiquarian, and the priest alike—especially the young priest and future church-builder—is untold. Those who contemplate the building of a church would do well to consult this book before proceeding. As a gift—be it ordination, anniversary, holiday or otherwise—no better could be found than "Catholic Church Buildings, Their Planning and Furnishing."

T. E. Stout.

THE SUICIDE PROBLEM IN AMERICA

Sociology has not yet entirely achieved its ambition of being recognized as a science in the strict sense of the word, and of ranking on equal terms with those older intellectual disciplines whose claims long since have been established and are unhesitatingly and universally admitted. One of the first steps in the winning of this much desired recognition will have to be the application of rigorously scientific methods to the subjects with which it deals. In this respect, however, students of sociology have not always been consistent, which accounts for the backward condition of their science. Their eagerness for quick results has sometimes made them impatient of the painstaking and minute research work that constitutes the indispensable basis of every empirical

^{*}Catholic Church Buildings, Their Planning and Furnishing. By Edward Joseph Weber, A.I.A.A. With over 250 Illustrations. (Joseph F. Wagner, Inc., New York City.)

science. Laborious, careful and scrupulous investigation of pertinent phenomena along rigid lines and within a definitely circumscribed sphere will gradually bring this interesting branch of human learning out of its present indifferent state and overcome the distrust with which it is still regarded by not a few.

In his recent sociological essay*, it may be honestly said, Dr. Frenay has found the right path, and travels in the right direction. It fulfills all the essential requirements of a scientific study. It starts with no preconceived ideas, to support which facts are manipulated and statistics juggled. Prudently, it refrains from urging any conclusions that might seem to impose themselves. It is content to gather in the facts and to set them forth in lucid and logical order. As a result, we have as unbiased and impartial a piece of scientific research as we can expect. Studies of this type, conducted in a truly scientific temper and not made to serve any ulterior cause, cannot but win approval and bring credit to sociology.

As an outstanding merit of the book it should be mentioned that the author does not succumb to the temptation—to which many others would have yielded—of making his study an apology for religion. This immediately would have destroyed the objective character of his work, nor would it have redounded considerably to the benefit of religion, since a sociological study, prompted by a motive of this kind, readily arouses suspicion and fails to convince. As the study stands, however, it becomes by the very nature of things a powerful apology for religion—and one entirely above suspicion, because it pursues no apologetical aims. The apologetical value is a mere by-product of the strictly objective method, and for that reason ever so much more impressive. Since this phase of the work will particularly interest the readers of the HOMILETIC REVIEW, it may be dwelt on at some length.

Suicide, of course, is a phenomenon that at times also confronts the minister of religion, who is determined to prevent it, because it means the undoing of all his work. Success in preventing this awful tragedy depends on a right diagnosis of the causes and antecedents that lead up to it. These causes are analyzed in a very detailed manner by the author, and the reader can utilize the information supplied for his own purposes. From the observations accumulated it becomes quite evident that religion is a very potent factor in the prevention of self-destruction. So much in general; but particular cases will call for individualized treatment. The spiritual guide may discover in a predisposed individual the first slight signs of a depression that may terminate in a fatal ending. He will find it necessary to combat this depression with all the means religion places at his disposal, and in this fashion he can forestall a tragedy which otherwise might become inevitable. Much in this line

^{*} The Suicide Problem in the United States. By Adolph Dominic Frenay, O.P., Ph.D. (Richard G. Badger, Boston).

can be done in the confessional, where the penitent frequently not only bares his transgressions but also his moods. The beneficent influence of the tribunal of penance in this respect is undeniable. The author quotes Dr. Placzk, who says: "It is of no little value if man, in his troubles, finds the church door always open, if he is near to his priest, and if, with childlike faith, he may expect from him relief for his soul which is burdened by pain and grief—a thing which is secured and guaranteed only in confession." This verdict is borne out by the psychoanalyst, who has discovered that the only way in which man can free himself from the oppressive burdens of past guilt is by a frank and candid disclosing of his secret troubles. The priest will find this part of the volume, dealing with the relation of suicide to religion, exceedingly valuable.

The book digests an enormous amount of material, in many instances blazing new trails and cultivating virgin soil. It need scarcely be said that it adequately handles all relevant questions, and that it fully covers the relations in which suicide stands to age, sex, economic conditions, climate, season, health, race and nationality. It is a comprehensive and well authenticated study, brimful of carefully verified data and painstakingly gathered statistics. Not only the psychologist, the psychiatrist and the sociologist can glean fascinating information from its pages, but also men in the practical walks of life (such as the life insurance business) will turn to them with great profit.

CHARLES BRUEHL, D.D.

THE TREND OF CATHOLIC FICTION

That the business of Catholic novel writing continues at about the same pace is clear from some recent novels.* Familiar names appear with the variety of plots to which they have long since accustomed us, and new names crop up without any plots at all. Miss Clarke is possibly the best illustration of the first part of this sentence. A Case of Conscience outlines the story of an attractive young Englishman who falls in love with the younger daughter of a woman who left her first husband and his child, abandoned the Church, married again into wealth, and acquired daughter number two, who, of course, is not brought up according to the faith. Our attractive young Englishman himself is none too respectful of the religious practice imposed upon him. Gradually, however, he is made to face the crucial test. Shall he abandon the faith for the sake of the beautiful, selfish girl with whom he has fallen in love? After some chapters and with the help of circumstance,

^{*} A Case of Conscience. By Isabel C. Clarke (Benziger Brothers, New York City).—A Son of the Nile. By Simon Robert Hoover (The Stratford Co., Boston).—The Girl Who Fought Back. By Will W. Whalen (B. Herder Book Co., St. Louis, Mo.).—Priests. By Will W. Whalen (B. Herder Book Co., St. Louis, Mo.).

this question is answered in the negative. Then our hero discovers that all the while he has really been in love with her half-sister—the older, Catholic daughter—whom he has met in Italy. This discovery is then rendered complete by wedding bells. As stories go, this is not at all an uninteresting situation. But an intelligent reader of fiction will find in Miss Clarke's book precious little of what he likes to find in novels. None of the characters come to life, a series of conventional contrasts take the place of those crises which, appearing spontaneously, make the novelist's record of life so dramatic and real, and nothing ever spoils the smooth progress of the author's typewriter. One dislikes saying these things, owing to Miss Clarke's patient industry and sincere good purpose, but they are quite true.

Mr. Hoover, a new novelist, takes pains to make us familiar with the time and place of his narrative. It is the year 1376, B.C., "according to modern chronology," and the setting is a "beautiful city about ten miles in diameter" along the banks of the Hapi. Everything the author has learned about Egyptology is drawn upon to furnish details for a story which involves ancient royalty, the Egyptian priesthood, scholarly women, and ambitious soldiers. I do not know how authentic the description is, but it is comparatively easy to discern that Mr. Hoover, if he tried at all to imagine himself in the shoes and stockings (were there such things then?) of his characters, found the task far beyond his powers. Despite a great deal of existing curiosity about King Tut, I doubt if many people will read through this "cross-section of life as it was lived in the land of the pyramids and sphinxes."

Of Father Will W. Whalen much might be said. The Girl Who Fought Back is concerned in toto with the famous hamlet of Mine Run. Apart from glimpses of the natives in disarray and out of it, the story is busy with two love-affairs, of which one involves the unfortunate Belle who is ultimately carved with a knife by her rather villainous husband, while the other deals with the lovely Bridget who, in the end, is safely married by "the Cardinal." The story, we are assured, is to be followed by a sequel. One fancies that both books will be crammed with the utterly unsophisticated detail which Father Whalen gathers from the Pennsylvania mining country, and which he evidently regards very highly. But I sincerely doubt whether, all questions of literary art being left aside, it is really such admirable material. My personal experience with poor and relatively simple working people (and it is not so superficial an experience) always revealed individuality of character, definite processes of mind and heart, and profoundly deep reactions to events. In other words, these people were human beings made in the image and likeness of God. Father Whalen shows none of these things to me. His characters are all brawny pegs upon which he hangs long streams of conversation that reveal nothing-characters that revel in a kind of primitive brutishness, and that inevitably bring one round to the terrible question: "Is there a deterministic influence in poverty?" Our author does not ask that question, of course. For him these people are the elect: the less fineness of soul they have, the better he seems to like them. The Girl Who Fought Back is dedicated to a thirteen-year old niece who "jumped into the Atlantic Ocean and saved a full-grown woman from drowning." Father Whalen displays a similar intrepidity. He has jumped into the ocean of life, but I am not so sure that he has rescued anything.

About *Priests*, which is a compound of clerical psychology and guntoting with several varieties of dialect thrown in for good measure, there is little to say. One is always glad to see priests like Father McGee come in for their share of glorification. But there can be no doubt that the literary interpretation of the sacerdotal life given by such men as Father Tabb and Father Charles O'Donnell is separated by something more vital than dictional art from narratives in which the psychology is all a series of crude daubs. But many will enjoy Father Whalen's book, because it recounts experiences they can relish, and because it breathes the air of everyday life.

GEORGE N. SHUSTER

Other Recent Publications

The Home of Martha at Bethany. By the Rev. Herman J. Heuser, D.D. (Longmans, Green and Co., New York City.)

Man is by nature a hero-worshipper. He loves to honor and respect the one who has achieved great things in this life. The daring deeds of such a one are written in glowing terms; his life is set up as a standard for all, and his praises are spread far and wide. Nothing is left undone in order to show the world that here is really a man who deserves to be remembered and imitated. If this is done for one who has accomplished some worldly honor, how much more should it not be done for one who has achieved wonders for Christ? The book under review places in bold relief and holds aloft for our imitation the lives of those who have lived and labored for Christ alone.

The author does not take characters of a later period in church history. No, he returns to the very threshold of Christianity, and depicts the lives of those who lived at the time of Christ. The book itself centers around Martha, the sister of Lazarus whom Christ had raised from the dead. Martha's home becomes the meeting place of the early Christians. Here come some in order to form a community, and others in order to find a place of refuge from persecution. Here we see the growth of this early community of Christ's friends. We meet Mary, the Mother of Jesus, Peter and John, Mary Magdalene, Stephen, Saul of Tarsus and many other heroes of Christ. One of the most interesting chapters in this part of the work is the one dealing with Mary Magdalene. The writer goes into minute

details in describing Mary's early life, her troubles, her meeting with Jesus and her conversion.

All through the first part of the book the growth of the Christian religion is shown. The author constantly appeals to tradition, history and the Acts of the Apostles to substantiate his views in regard to the early Christians.

The second division of the book is called "Pruning." It deals with the final perseverance of the characters who appeared in the first part. We see, in this division, how those early lovers of the Crucified persevered to the end, losing all for Christ and yet gaining all, for in dying for the Master they obtained life everlasting. The words of Christ in this regard were real to those first heroes: "He who loses his life for My sake, shall find it."

The chapter on the death of St. Stephen is by far the most beautiful and elevating. It pictures in realistic colors the staunchness of Stephen, his sincerity, and finally his death as a Martyr for Christ. The book is recommended to all classes. It is bound to produce good reactions, encouraging those who peruse its pages to imitate the examples of the early lovers of Christ in following their Master more closely.

De Ecclesia Catholica. Prælectiones Apologeticæ. By Reginald Schultes, O.P., S.T.M., Professor in the Collegio Pontificio Angelico de Urbe (P. Letheilleux, Paris).

The study of apologetics, at all times necessary, is especially imperative today when the divine institution and authority of the Church are so frequently denied or misunderstood. The adversaries of the present time have recourse not merely to popular prejudices and the often repeated calumnies of those that went before them; but they ransack every science, chiefly those that have a bearing on religion, to see if by any possibility they may discover new arguments by which to disprove the claims of the Catholic Church or to weaken her influence. In fact, the study of history, Scripture, theology and philosophy often seems to have no other aim than the overthrow of Christ's kingdom. As Krueger and Harnack openly avowed thirty years ago, the chief purpose of the "history of dogmas," as they conceived it, was to prove that the doctrines of the Church did not agree with the Gospels and were human in their origin. The same spirit persists still, though not everywhere, nor always in the same degree. There is a great need, therefore, for Catholic apologists to devote their attention to the ever-varying attacks made upon their religion, to be well acquainted with the recent advances of science or contemporary movements which are invoked against the Faith, and to furnish the answers and refutations that these circumstances of their time call for. While the truth itself does not change, error is never the same, and to meet it new studies and writings are constantly required.

But the apologist must not be content with disproving error; he also has the office of expounding and defending the truth. How all-important this office is today, anyone who has any acquaintance with the widespread lack of information on things Catholic—even among the better educated non-Catholics, and even among Catholics themselves—can easily understand. And, if one of the chief duties of the shepherd of souls is to feed his flock with heavenly doctrines, to keep them within the fold of Christ, to bring

back the lost sheep and to win the other sheep that belong not to the fold, then there can be no doubt that, by all who are engaged in the ministry, the study of apologetics should be regarded not only as an interesting and inspiring occupation, but as a real necessity and a very important duty.

The teaching De Ecclesia, while ever remaining the same, unfolds itself more perfectly and is better understood as time goes on. And no matter how well we may have assimilated this subject when we made our course in theology, there always remains room for improvement or progress in our knowledge. Nor will the opportunity of keeping abreast with these studies be wanting to one who provides himself with one or more of the latest works for consultation when preparing courses of sermons or lectures on the Church, instructions for converts, or writings of an apologetic character.

Fr. Schultes' is one of the most recent text books De Ecclesia, having appeared only last year. In it may be found a digest of the most important literature on his subject up to the time of writing and a study and solution of the latest controversies and objections. The exposition and argumentation of the author neglect neither the positive nor the rational side of theology; he is ever solicitous to trace historical origins and development, and to give due attention to the correct and full treatment of testimonies drawn from Scripture and Tradition, while at the same time employing the intrinsic argumentation and the didactic methods of the Scholastic theologian. This work represents the ripe fruitage of Fr. Schultes' sixteen years of teaching at the Collegio Angelico, and it will extend to an even wider circle the benefits of his meritorious services to the Church.

The Franciscan Educational Conference. Vol. IX, No. 9: Report of the Ninth Annual Meeting. Athol Springs, N. Y., July 1-3, 1927. Published by the Conference: Office of the Secretary, Capuchin College, Brookland, Washington, D. C.

The great success attained by Franciscan preachers from the earliest years of the Order is a matter of history. It is interesting to note that this success was not due to any definite system prescribed by the Rule, but rather to a certain traditional simplicity of thought, manner, and diction expressive of the humility and the resulting naturalness and spiritual-mindedness of the preacher himself combined with a picturesqueness in homiletic presentation that allured the people to attend the sermons and meanwhile held their rapt attention. This is brought out in the paper of Fr. Victorine Hoffman, O.F.M., on "Franciscan Preaching in the Past." In the same Report we find an admirable "History of Franciscan Preaching and Franciscan Preachers (1209-1927): A Bio-Bibliographical Study," by Fr. Anscar Zawart, O.M.Cap., covering 345 pages printed closely in small type. With larger type and the usual spacing, the History would comfortably fill two volumes of as many pages each. It is a splendid study, attractively written yet withal fully and learnedly supplied with references in such wise that it is both a guide to the scholar and a recreation to the reader.

The Report contains other very interesting papers: "How St. Francis Won the Heart of the World," by Fr. Antony Linneweber, O.F.M., a paper

that would find cleric and layman equally pleased and instructed; "Preaching—The Opus Franciscanum," by Fr. Victor Mills, O.F.M., encouragement and counsel directed especially to members of the Order; "The Course of Homiletics in Our Curriculum," by Fr. Fulgence Meyer, O.F.M., meriting the attentive perusal of instructors in homiletics in seminaries and religious houses; "The Franciscan Mission," by Fr. Bede Hess, O.M.C., S.T.D., a paper of peculiar interest alike to pastors and to those who give a "mission." Needless to say how much we owe to the informing and stimulating *Report* and to the Franciscan Educational Conference. H. T. H.

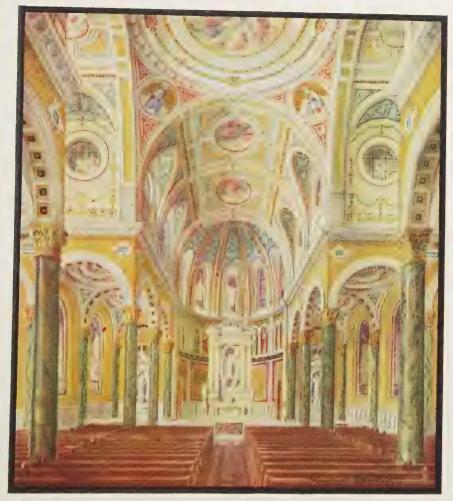
The Hidden God. By Joseph Husslein, S.J. (National Film Producers, New York City.)

Motion pictures of worth are extremely scarce, as promoters, swayed by commercial motives, commonly pander to the vulgarized tastes of their audiences. The possibilities of the screen for enlightenment and instruction, however, are so many and varied that it is a pleasure to know that Father Husslein has produced a monumental and epoch-marking film from the Christian standpoint. To quote the words of Monsignor Joseph H. McMahon, "'The Hidden God' is a challenge to Catholics to make proper use of the wonderful invention which is the moving picture."

In this scenario, so ably and so beautifully written, the author treats of the Holy Eucharist in Scripture, history and the traditions of the Church, from the days of Melchisedech to the present time. "It was to be made," says the writer, "what might be called an epic in living pictures—a textbook, graciously unfolding before the millions the Divine origin of the Eucharist, bringing home to them the great importance of the Mass, and opening their hearts to a wider appreciation of frequent Holy Communion."

The pioneer in the movement was the Rev. Thomas M. Schwertner, O.P., pastor of the Holy Name Church, Philadelphia, and Editor of *The Rosary Magazine*. His book, "The Eucharistic Renaissance" (The Macmillan Co., 1926), inspired the idea of producing the picture giving the history of the Holy Eucharist and the success of the Congress in Chicago. His untiring efforts and cheerful guidance have been of inestimable value to the author and promoters, and both have acknowledged their debt of gratitude to him.

The promoters estimate the cost of producing the picture at half a million dollars, and the time required from six to twelve months, in order that theological and historical accuracy may be preserved in costumes, actions and settings. A majority of the hierarchy and many individuals, both lay and clerical, have endorsed the project and the producers hope that it may be the beginning of a permanent supply of pictures according to Catholic standards. If clergy and laity unite in supporting the author and the producers, the picture will be successful, and will reward both for their immense outlay.



Rt. Rev. Msgr. Nicholas M. Wagner, Pastor

F. J. Berlenbach, Architect

GHE interior of St. Matthias Church, Brooklyn is one of grandeur and state. The scheme is essentially warm and light. The ceiling contains a set of murals relating to the commandments. Their composition and color balance are ideal and

their execution is exquisite in detail. Some rich, renaissance ornamentation is executed along certain definite architectural confines. The ornamental plaster finished in a gold effect glitters and glows when sunlight streams in thrustained glass windows.

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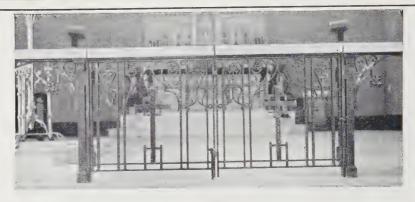
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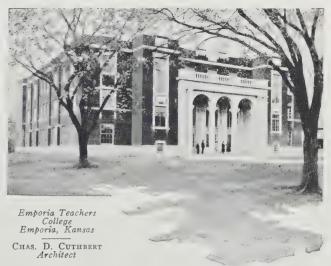
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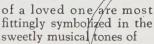
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